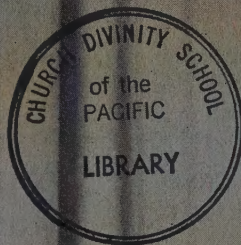


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GRACE OF BODY, as of mind and spirit [see page 13]. (Modern Dance Group, St. Mary's Hall, San Antonio, Tex.)

Weekly Record of the News, the Work,
and the Thought of the Episcopal Church

Church School Number

Summer Reading Suggestions

PASTORAL CARE OF NERVOUS PEOPLE

By Henry J. Simpson

The pastoral care of nervous people is one of the most vital matters confronting the clergy in this country. Henry J. Simpson has written a book for fellow clergymen which he explains as an introduction to a technique which brings the help of religion and psychiatry to the aid of *nervous people*.

A partial list of topics: The Plight of the Psychoneurotic; Procedure for a Pastor; Personality as a Whole in Disorder; The Right Life; The Wrong Life; General Nervousness; Special Therapeutic Procedures.

A "must" for every clergyman.

Price, \$2.25

WHEN THE DOCTOR SAYS IT'S NERVES

By Henry J. Simpson

"This book has been written specifically for the layman as a handbook on neuroses. The facts, though stated simply, are presented in an interesting, readable manner. The first part is an attempt to help the reader understand the nature and causes of nervous disorders, and the second, an offering of practical suggestions for overcoming them."—*Int. Journal of Rel. Education*.

Price, \$1.25

REVELATION AND THE MODERN WORLD

By L. S. Thornton

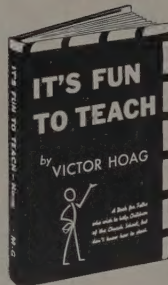
Contents: (Revelation and Culture) Revelation in its Human Setting; Revelation and the Liberal Experiment; Revelation, Tradition, and the Scientific Society; (Creation and Orthodoxy) The Structure of Orthodoxy; Organic Revelation; The Form of Revelation; (The Form of the Whole) The Organism of Revelation; The Extended Image; The Measure of the Christ; Aspects of Recapitulation.

Published by Dacre Press, London

Price, \$6.00

IT'S FUN TO TEACH

By Victor Hoag



"Every Church School teacher who has ended a Sunday morning session with a sense of frustration and a determined resolve to resign—and who hasn't?—will find real help and a new perspective in Victor Hoag's *It's Fun To Teach*."

—Mrs. Harold C. Kelleran,
Washington Diocese Magazine
Price, \$1.25

TIPS TO TEACHERS

By Vernon McMaster

"The whole book is an excellent example of an informal training class where good teaching techniques are used and where learning some of the most important matters for teachers is made relatively easy. The conversational form in which the book is written makes it easy reading."

—*The Religious Education Assn.*
Price, \$1.65

OLD WINE IN NEW BOTTLES

By Gardiner M. Day

"This book seems to get closer to the heart of the truth than any I have read on the Ten Commandments. A very valuable book."

—*Reveille*.

"This book gives the background of the Ten Commandments, and shows how they fit into today's problems."—*Southern Churchman*.

Price, \$2.25

WHY GO TO CHURCH?

By David K. Montgomery

A Book for Laymen. Why Go to Church is a perennial topic and David K. Montgomery has written a very enlightening and readable book on this topic. We go to Church but for one reason—to Worship. "To worship means to give the best that you have, and the best that you are, to the best that you know."

Many people, says the author, lack reality in their church-going and the reason for this is that the Holy Spirit has not penetrated their lives. You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God.

Price, \$1.10

THE TREE OF LIFE

By David K. Montgomery

"An exposition of the seven sacraments, written simply, with feeling and understanding, and with some telling illustrations, by the Dean of St. Paul's Cathedral, Springfield."—*The Witness*.

"The clergy will find much suggestive and useful material here, for their own sermons and addresses; lay people will profit from its plain talk."

—*W. Norman Pittenger*.

Price, \$3.25

LIVING THE LORD'S PRAYER

By Carroll E. Simcox

A new study of the Lord's Prayer from the standpoint of the Christian doctrine which it teaches both through statement and implication. The author's interesting quotations, especially the extraordinarily varied and opposite ones which precede each chapter, are an attractive feature.

Price, \$1.75

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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Let's Relieve Our Teachers

HEARD of this plan not long ago, and it appeals to me so much I want to share it. It starts with the thought, "Why relieve our teachers now then? Why should they teach every Sunday, all year?" There is another result concealed in the plan: Why should our children have the same teacher all year, when we might give them the experience of learning from several strong Christians? The idea is simple: A teacher teaches the class for an agreed number of Sundays, and is then relieved. To avoid an abrupt break between the two teachers, there is an overlapping of Sundays when the incoming teacher is present to become familiar with the work.

That is all there is to it, but it is capable of many variations. In the chart at the right is worked out a theme for an 8-week rotation. If desired, this might be done in 6-week periods, requiring more frequent changes. The school head makes up an advance graph, similar to the one shown, and before the year starts enlists teachers to serve in each period.

Each square outlined on the chart represents the continuous block of Sundays when one teacher is on duty. Note that the incoming teacher is present during the last two sessions of the retiring teacher. In these two sessions the incoming teacher chiefly listens and takes notes. He might assist in calling the roll, to become familiar with the names. He is preparing to continue the theme, procedures, and tone of the class without a break.

The two-Sunday overlap is *essential* in the plan! Without this running start the new teacher would take over the class "cold," would have to start everything from the beginning. Naturally, the two teachers will compare notes.

A PLAN FOR
ROTATING TEACHERS
(Dates are Sundays
in 1952-3)

Sept. 14	
Sept. 21	
Sept. 28	
Oct. 5	
Oct. 12	
Oct. 19	
Oct. 26	
Nov. 2	
Nov. 9	
Nov. 16	
Nov. 23	
Nov. 30	
Dec. 7	
Dec. 14	
Dec. 21	
Dec. 28	
Jan. 4	
Jan. 11	
Jan. 18	
Jan. 25	
Feb. 1	
Feb. 8	
Feb. 15	
Feb. 22	
Mar. 1	
Mar. 8	
Mar. 15	
Mar. 22	
Mar. 29	
Apr. 5	
Apr. 12	
Apr. 19	
Apr. 26	
May 3	
May 10	
May 17	
May 24	
June 7	

The new teacher then teaches for four weeks alone. His last two weeks are observed by the incoming teacher.

How many teachers are required? Case 1: If *two*, they would be signed up for alternate blocks: be present eight Sundays, off four. Case 2: If *three* teachers are engaged, each would teach eight Sundays, be off ten. Individuals may often be enlisted for a single portion of the year who would not otherwise be available.

Advantages? Teachers have a change, and so do the children. Yet the course continues without break. In case of the need for a substitute, one teacher can relieve the other; indeed, there are several always ready—but this is not intended as the normal working of the Plan. The blocks might be made to fit certain "units," or even to serve a Quarter.

Every person involved should have a copy of the textbook. There should be meetings of the teachers to work out projects and procedures, and to understand

the whole course. Such sharing is sure to improve the quality of teaching.

We would be glad to receive the reaction of our readers to this scheme.



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edited by
ANDERS NYGREN
translated by
CARL C. RASMUSSEN

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

To Bridge a Gap

THE English Church Quarterly Review has long been known for its high standing among scholarly Anglican publications.

For many years, however, this journal has suffered adverse circumstances, including an inadequate representation of contemporary trends in Christian thought. Circulation fell, and, with rapidly growing financial difficulties, its future was in doubt.

Early in 1952 Paul Shuffrey, former editor of the Guardian, accepted proprietorship of the magazine "in the hope that a wider vision and an energetic management might lead to better results." Writes Mr. Shuffrey:

"While there should be no sacrifice of scholarly standards, it seemed desirable to plan the review on lines which would express a closer relation to the urgent situation of the Church today.

"Moreover, there is today a serious gap between the specialized studies of theologians and the needs of the ordinary clergy and laity. So far as our humble abilities will allow, we are concerned to bridge this gap. We would like to furnish our readers with a broad survey of current issues, together with authoritative reviews of all important books which appear."

Mr. Shuffrey reports that there has been a notable increase of circulation during the present year. Subscriptions (£1, which includes postage to the U. S.) and orders for single copies (6/-) should be sent to the Secretary, Thorncote, Edgehill Road, London, W. 13.

Books Received

THE LORD'S SUPPER IN THE NEW TESTAMENT. Studies in Biblical Theology No. 6. By A. J. B. Higgins. Regnery. Paper, \$1.50.

THE STUDY OF THE BIBLE IN THE MIDDLE AGES. By Beryl Smalley. Philosophical Library. Pp. xxii, 405. \$7.50.

REALITY AND JUDGMENT ACCORDING TO ST. THOMAS. By Peter Hoenen, S.J. With an appendix by Charles Boyer, S.J. Translated by Henry F. Tibbler, S.J. Regnery. Pp. xv, 344. \$6.

THE DEVELOPMENT OF ENGLISH THEOLOGY IN THE LATER NINETEENTH CENTURY. By L. E. Elliott-Binns. Burroughs Memorial Lectures 1950, delivered in the University of Leeds. Longmans. Pp. ix, 137.

INSTRUCTION IN CHRISTIAN LOVE (1523). By Martin Bucer, the Reformer. Translated by Paul Traugott Fuhrmann, with introduction and notes. John Knox Press. Pp. 68. \$1.50.

THE HUNDRED MOST IMPORTANT PEOPLE IN THE WORLD TODAY. By Donald Robinson, with illustrations. Philosophical Library. Pp. 427. \$3.

HUMAN CRISIS IN THE KINGDOM OF GOD. By Richard C. Smith. Friendship Press. Pp. 113. Cloth, \$2; paper, \$1.25.

MORE THAN DOCTRINE DIVIDES THE CHURCHES. Social and cultural Factors in Church Divisions. By C. H. Dodd, G. R. Cragg, Jacques Ellul. With a preface by Oliver Tomkins and the report of a conference held at the Ecumenical Institute at Bossey in November 1951. World Council of Churches. Pp. 35. Paper, 25 cents.

LORD OF ALL LIFE. Sermons (Presbyterian) By A. Ian Burnett. A Religious Book Club Selection. Rinehart. Pp. xi, 205. \$2.50.

AN AUTOBIOGRAPHY OF PRAYER. "One man's discovery of the reality, the worth, and power of prayer." By Albert E. Day. Harpers. Pp. 223. \$2.50.



© Extension Magazine

"I was wrong. It's a minute to 12 — not 11!"

Revealing the clergy in an assortment of situations (some liturgical, some no so liturgical), the Roman Catholic Extension Magazine's booklet *The Fathers*, compiled by Eileen O'Hayer, consists of a number of cartoons by Joe Lane, and will be relished equally by Anglican and Roman clergy — and by all who know the clergy (Paper, \$1).

The Living Church

L. C. List Aids School Choice

I AM a steady and interested reader of THE LIVING CHURCH and have been for several years. I want to acknowledge one of the great services it has done for me and my family. One year ago I decided to send my son to boarding school and remembered the semi-annual school issues of your magazine. Your coverage and information was so good that it enabled me to narrow down the choice to a few schools which I corresponded with. Following several visits to some of these schools we finally selected St. Bernard's School in Gladstone, N. J., which my son attended last year. The results have been satisfactory in every way that I feel impelled to thank you for the great service you have rendered me and my family and am glad to state that St. Bernard's School is a great credit to our Church's great heritage.

NORTON H. WALTON,

Springfield, Pa.

Total Marriage

I AM wondering whether or not there is any thought of reprinting Fr. Olsen's excellent article entitled, "Total Marriage" [L. C. June 29] in pamphlet or tract form? It would make a splendid supplement to the verbal marriage instruction given by the parish priest and would be a good thing to put into the hands of young people contemplating marriage.

(Rev.) FREDERICK W. LIGHTFOOT,
Saint Saviour's Church,
Maspeth, L. I., N. Y.

Editor's Comment:

If enough requests are received for reprints, we shall be happy to publish the article in the form suggested.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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Ms. Mary Mitch	4.00
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Ms. Townsend	13.00
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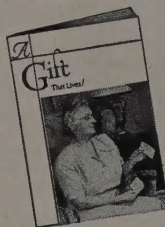
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"WHAT HAPPENS to well-meaning and sympathetic Christian leaders who appreciate the reforming elements in Communism but are unable to conform completely to its ideological elements" is shown in a detailed report on the degradation of Dr. T. C. Chao, Anglican priest and a former president of the World Council of Churches, from his post as professor of religion at Yenching University in Communist China. Though the essential facts were reported in our issue of June 15th, the details are so significant that we plan to publish the translation from a Chinese source next week.

A PROUD RECORD of payments by diocesan and missionary districts on their pledges for the national Church's missionary work is reported by Harry M. Addinsell, treasurer of the National Council, in his latest monthly report. Payments exceed the amount expected by 10% as of June 30th, with the standard allowance of one month for collections. Only drawback is that the amount pledged for the year ("expectations"), \$4,352,928, is \$585,477 less than the amount requested ("quotas"). Mr. Addinsell comments, "Congratulations are due to the 78 dioceses and districts who have paid or overpaid their share of the expectation due. The amount paid to date is greater than at the same time last year."

PHILADELPHIA is developing its own unique way of solving the clergy shortage—if a church is vacant, make the Rev. William Hamilton Aulenbach rector of it. Rector of the 1100-communicant Christ and St. Michael's, Germantown, since 1938, Mr. Aulenbach took over the rectorship of St. Nathaniel's, Kensington (337 communicants) some time ago. Now it is announced that he is to be rector of a third church, St. Stephen's, Wissahickon (255 communicants), effective August 1st, aided by a lay reader who will take up residence in St. Stephen's rectory. Mr. Aulenbach will alternate at St. Nathaniel's and St. Stephen's from Sunday to Sunday and will be at Christ and St. Michael's every Sunday.

DR. CHARLES LOWRY, on request of the U. S. State Department, attended an international conference on Peace and Christian Civilization this summer in Florence, Italy. Called by the mayor of the ancient Italian city, the conference consisted entirely of Roman Catholic delegates from 29 nations except for Dr. Lowry and some Moslem leaders from India, Pakistan, and Indonesia.

LITTLE conception of "the extent to which the United States is animated by its religious faith, of how vital Church life is in the U. S., or of how the Christian fruitage of our economic and social life flourishes in American institutions," was found among the delegates to the conference, Dr. Lowry told Religious News Service. For this reason he made a special point of calling to their attention the religious basis of the Declaration of Independence and the statement of Su-

preme Court Justice William O. Douglas that "our institutions presuppose a Divine Being."

IF ONE of the political standard-bearers is not a member of the Episcopal Church, we are always somewhat relieved when neither of them is. General Eisenhower's Christian roots go back to the Church of the Brethren, but nowadays he counts himself as "Protestant" without specifying any particular denomination. Governor Stevenson is reported to be a Unitarian, although Who's Who does not record his religious affiliation. Senator Nixon is a devout Quaker. Senator Sparkman is a Methodist, and active in Methodist laymen's work.

BOTH of the presidential nominees have shown many evidences that their minds and characters are steeped in the Bible and America's Christian traditions. Amid the weird tribal cries of the political conventions, their speeches carried the political debate to a high idealistic level that we hope will continue throughout the campaign.

THE DOUGHTY Christian Century came out last week with an editorial blast against the politicians' custom of "riding on God's coattails," saying: "God is not a Republican, much as that assertion may dismay the citizens of Maine and Vermont; or a Democrat, even though that may be disbelieved in the Solid South. He is not even an American, shocking as it may seem to say it. . . . We have a further admission to make, even more shocking in nature: God is not an Episcopalian. However, He is the Father of Episcopalians, Americans, Democrats, and Republicans, and we cannot wholly regret that political conventions seek His favor, even with mixed motives. But, as the Century points out, the only successful way for politicians to ride on His coattails is to submit themselves to His law."

COMMUNISM'S "peace offensives" have caused troubles among the Old Catholic Churches of Europe, with which the Episcopal Church is in intercommunion. An International Old Catholic Congress, scheduled to be held in Vienna this September, has been canceled because various Old Catholic Churches withdrew in protest against remarks made by Fr. Barejska, secretary for Foreign Relations of the Old Catholic Church in Austria, on his return from a Church Peace Meeting held in Russia.

BRAZIL'S theological seminary program is going forward, according to a news report from the National Council. The Very Rev. Dr. Stanley Brown-Serman, retired dean of the Virginia Theological Seminary, will go to Brazil in early September to hold conferences with Dean Baptista of the Brazilian seminary. Two American priests—the Rev. Roy E. Sommers, from Alaska, and the Rev. Bruce C. Causey, formerly curate at the Church of the Redeemer, Baltimore, Md.—have been appointed to the seminary faculty.

Peter Day.

The Living Church

Established 1878

A Weekly Record of the News, the Work and the Thought of the Episcopal Church.

EDITOR: Peter Day
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News deadline of **THE LIVING CHURCH** is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special case. When possible, submit news through your diocesan or district correspondent, whose name is listed in the 1952 **LIVING CHURCH ANNUAL**, pp. 119-120, or may be obtained from your diocesan or district office.

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Things to Come

AUGUST						
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August

- 8th Sunday after Trinity.
- Transfiguration.
- 9th Sunday after Trinity.
- World Conference on Faith and Order, Lund, Sweden, to 28th.
- 10th Sunday after Trinity.
- St. Bartholomew (11th Sunday after Trinity).
- 12th Sunday after Trinity.

Next Week:

One Church By T. O. Wedel

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese or missionary district of the Episcopal Church and several in foreign lands. **THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies. Member of the Associated Church Press.

The Living Church

NO.
4

SEVENTH SUNDAY AFTER TRINITY

GENERAL

MASTERS

ly an Earthquake"

air raid training has its peacetime also, as was demonstrated in the California earthquake of July 21st, which centered about seventy miles northwest of Los Angeles. One parish of St. Paul's Cathedral, Los Angeles, was found under a bed in correct position, "thankful it was only an earthquake." Before the earth tremors stopped he had fallen asleep again. Except for 28-year old St. Paul's Cathedral, all Episcopal Church buildings, as well as personnel, in the diocese of Los Angeles escaped injury. The earthquake set off Pasadena Church bells in their own peal of thankfulness.

Hardest hit area outside of San Joaquin Valley was Los Angeles area, which sustained several million dollars in cracked buildings, broken windows, snapped power lines, and falling chandeliers and fluorescent lighting fixtures.

No damage to Church property or personnel was sustained in missionary district of San Joaquin, according to a report from the Rev. John T. Raymond, LIVING CHURCH correspondent for the district.

ACU

e-Convention Week of Prayer

In response to requests for official approval for a week of prayer preceding General Convention, the Rev. Albert J. Bois, executive director of the American Church Union, reports that 31 diocesan bishops responded, with approval being given by 28.*

The prayers are all taken from the Book of Common Prayer. It was felt that the printing of them in a special order, and the consequent publicity given to the effort, might enlist greater

Approving: the Bishops of Michigan, Panama Canal Zone, Nevada, Long Island, Atlanta, Idaho, Washington, Los Angeles (tentative), Puerto Rico, Florida, Maryland, Olympia, Dallas, Massachusetts, Albany, Newark, Western Massachusetts, New Jersey, Pennsylvania, Quincy, Salina, Chicago, Wheeling, Easton, Tennessee, Montana, Milwaukee and the Hawaiian Islands.

NING IN (Background information for new L. C. readers): cathedral is the bishop's church, so named from the fact that his chair (cathedra) is in it. Formerly cathedrals had no parishioners. Most modern American cathedrals, however, are

numbers of Churchmen in the united act of intercession.

The ACU office has emphasized that, in giving approval to the plan of intercession, some bishops, not members of ACU, have underlined the fact that approval of this particular activity does not constitute general approval of the entire ACU program.

PRESIDING BISHOP'S COMMENT

The Presiding Bishop writes: "Thank you for sending me the copy of the prayer leaflet. This seems to me an excellent publication and I trust that it will be widely used."

Folders are available from the office of the American Church Union, 347 Madison Ave., New York 17, N. Y. (10c per dozen).

ARMED SERVICES

Chief of Chaplains

The new chief of army chaplains is Chaplain Ivan L. Bennett (major general), with headquarters in Washington, D. C. He is a minister of the Southern Baptist Church. He first went on duty with the Army in 1918.

MISSIONARIES

Victim of Plane Crash

The Rev. Howard T. Laycock, missionary at St. Thomas' Mission, Point Hope, Alaska, was killed July 17th when



the private plane which he was piloting crashed near Point Hope.

One passenger was also killed. Two others, including a small girl, are believed to be injured but alive. The names of the passengers are still unknown. It is thought that Mr. Laycock was on a

regular flight to visit outlying missions which were under his care.

Mr. Laycock had been a missionary in Alaska since the summer of 1951. He was born July 26, 1927 in Essington, Pa., and had made his home in Springfield, Pa. He was a graduate of Swarthmore College and of the General Theological Seminary in New York City.

Surviving Mr. Laycock are his mother, Mrs. Thomas P. Laycock of Washington, D. C., a brother and sister, his wife, the former Agnete Ilse Heine of Springfield, and an infant daughter.

MINISTRY

Fr. Sill Dies

The Rev. Frederick Herbert Sill, O.H.C., founder of Kent School and active headmaster from the foundation in 1906 to 1941, when he became headmaster emeritus, died on July 17th, at the school. He was in his 79th year. Funeral services were held in the school chapel on July 21st. Interment was in the chapel garden.

Frederick Herbert Sill was born on March 10, 1874, the son of the Rev. Thomas Henry Sill and Jane Burgess Miller Sill. He graduated from Columbia University in 1894 and from the General Theological Seminary in 1898. He was made deacon in 1898 and advanced to the priesthood in 1899. From 1899 to 1900 he was curate in Mount Calvary Church, Baltimore. In 1900 he entered the Order of the Holy Cross.

Fr. Sill's great work was Kent School. In 1906, Fr. Huntington, Superior of the Order of the Holy Cross, gave him permission to begin a school for boys. Starting with \$300, Fr. Sill founded Kent School, which is today one of the leading schools for boys in the English-speaking world. It was here that what is now known as the "Kent plan" originated—the plan by which the students help themselves financially by doing regularly the various manual labors of the school.

Among the honorary degrees conferred upon Fr. Sill were: Litt.D. from Columbia in 1924; S.T.D. from the General Theological Seminary in 1928; D.D. from Williams College in 1931;

parish churches of which the bishop or the dean is the rector. 10.H.C. (Order of the Holy Cross) is one of the 25 religious orders in the Episcopal Church. Members do not marry and are under rules of austerity and obedience.

and Litt.D. from Rutgers University in 1935.

Fr. Sill is survived by a brother, the Rev. James B. Sill, retired priest of the diocese of Western North Carolina; and two sisters, Miss Florence Sill and Mrs. Arnett Julier.

An article by the Rev. James B. Sill in the current (July) issue of the *Holy Cross Magazine* describes the work of their father, the Rev. Thomas Henry Sill, at the old St. Chrysostom's Chapel of Trinity Parish, New York, 1865 to his death in 1910.

MOVIES

"When We Grow Up"

A plea for a happier world based on better understanding between all people is presented in a 16 mm. sound film entitled, "When We Grow Up," produced at the Church of the Holy Trinity in Brooklyn, New York.† It will be given its first public showings under the auspices of the Episcopal League For Social Action† at General Convention in Boston, in September, and then will be released nationally.

The words and music of "When We Grow Up," by Earl Robinson and Roslyn Rosen, are being published by Chappell & Co., 1270 Sixth Avenue, New York 20, N. Y. The cantata is available for performance by children's groups upon arrangement with the music publisher.

The movie, "When We Grow Up," is a 16 mm. sound film and runs a little over fifteen minutes. It can be obtained through various distributors of 16 mm. films; or directly from Neighborhood Films, Inc., 11 Cranberry Street, Brooklyn 2, N. Y.; or through the Church of the Holy Trinity, 157 Montague Street, Brooklyn 2, N. Y.

PUBLIC AFFAIRS

Bishop Street Gives Invocation

Among clergymen who gave the invocation at the sessions of the National Democratic Convention in Chicago was Bishop Street, suffragan of Chicago, who opened the fourth session, that of July 22d, with this prayer:

"Almighty God our heavenly Father, from whom all good things come, we give Thee hearty thanks for all the blessings which, down the years, Thou hast bestowed upon this nation and people. We thank Thee for this good land which Thou hast given us for our heritage. We thank Thee for those great men who in time past have given leadership to our people. Help us to be ever mindful of our debt to those who

have gone before. Help us to know that what we call prosperity is but an empty thing unless Thy gifts are used by good men for the good of all men everywhere.

"Raise up among us leaders of courage, of integrity, and of vision, who, mindful of Thy purpose, can point the way through the dangers and uncertainties of this present time that we may establish in our country and in the world that freedom which comes from serving Thee and that peace which is the fruit of righteousness.

"All down the ages Thou hast revealed Thy will to men when they have earnestly tried to know Thy will and when they



BISHOP STREET
The Invocation.

have sought Thee with a firm determination to do those things which Thou dost command.

"Guide, we beseech thee, those who are gathered here in this convention. Help them to rise above little things, personal ambitions, small purposes and local advantages, and to think and act with a view to that which is best for all Thy people—Thy people in every part of this great land, Thy people in all the world.

"Enlighten their minds and rule their hearts that they may do that which is pleasing in Thy sight to the honor and glory of Thy name. Amen."

FINANCE

William G. Reed, Director

Mr. William Garrard Reed of Seattle, Wash., chairman of the board of the Simpson Logging Company, has been elected a director of the Episcopal Church Foundation, it has been announced by Presiding Bishop Sherrill, chairman of the board.

The Foundation made its first grant

in aid of \$25,000, to provide a much needed faculty house at the Church Divinity School of the Pacific, Berkeley, Calif. Recently it appropriated \$100,000 for loans to the dioceses of Georgia, Arkansas, East Carolina, and Louisiana to aid in the development of churches and missions in new areas where the population has increased rapidly.

CONFERENCES

Open Both Eyes

By the Rev. CHARLES H. LONG, JR.

"We have seen the Church overseas with one eye and the Church at home with another. Now the time has come for us to open both eyes and see the Church (and its mission) both here and abroad as essentially one." With these words, the Rt. Rev. William Greer, Bishop of Manchester, summarized one of the major themes developed at the meeting of the International Missionary Council, held in the West German village of Willingen from July 5th-21st.

While the IMC is not well known to the average Churchman, it has played a major role in the development of the foreign missionary enterprise and the whole ecumenical movement. The names of its great world meetings, Edinburgh 1910, Jerusalem 1928, Madras 1936, Whitby 1947, and now, Willingen 1952, have been milestones in 20th century Church history. For Willingen more than 200 carefully selected delegates were brought together from 50 countries. They represented agencies of inter-church and missionary coöperation which include 175 denominations. Outstanding among the younger Church delegations was that of India, led by Bishop Leslie Newbegin of the Church of South India. While representatives from East Germany were able to attend (Bishop Otto Dibelius preached at the opening service) the absence of Chinese Christian leaders was deeply regretted. The ecumenical nature of the conference was also marred by the absence of leaders from the Eastern Orthodox churches and at the same time enhanced by the presence of observers from the Southern Baptist Church and the Pentecostal Movement, groups which do not usually take part in such meetings.

As has been true from the formation of IMC, Anglicans made important contributions to this meeting. They composed nearly a tenth of the whole group and included, besides Bishop Greer (vice-president of IMC), the following: Rev. Canon M. A. C. Warren, general secretary of Church Missionary Society

TUNING IN: Holy Trinity, Brooklyn, is the "Melish case" parish. Because it accepted the Bishop's judgment, upheld by the secular courts, removing Dr. Melish as rector, it remains in good standing. Bishop and vestry have not, however, been

able to agree on a successor. Dr. Melish's son, whose left-wing affiliations were the subject of the original proceedings, continues to officiate. Episcopal League for Social Action is an unofficial Church group interested in social reform.

F. W. Dillstone, former professor of theology at Episcopal Theological School (both of whom made major presentations at the conference); Rev. Charles H. Long, Jr., candidate secretary of the Overseas Department of the National Council; Rev. Cornelius P. Trowbridge, rector of St. Peter's Church, Morristown, N. J.; who were the only "American Churchmen" invited and able to attend.

Anglican delegates included: Rev. Michael Bruce (representing SPG), Rev. J. M. C. Bailey, former Religious Affairs Officer for Berlin, Central Commission for Germany; the Rev. Canon McLeod Campbell, secretary, Anglican Communion Advisory Council on Missionary Strategy; Rev. Messrs. Chiu H. It, Singapore; F. W. T. Craske, Germany; H. F. Daniel, India; Hassan Maghanti-Tafti, Iran; Mr. Kenneth G. Webb; Rev. E. O. Hill, New Zealand; Bishop Horstead of Sierra Leone; Rev. Canon H. R. Jones, Israel; Rev. J. W. L. Jenkins, Ceylon; Miss Margaret Sinclair, Mrs. Una H. Snow.

Church Unity to Combat Anti-Christian Forces

Church unity to combat the pressure from anti-Christian forces was called for in a message to churches adopted by the Millingen Conference, Religious News Service reports.

The message also urged a deeper study of Communism in order that a Christian approach might be found to counteract it. It termed Communism a "judgment of God upon Christians who have failed to take seriously the need for social righteousness and economic justice." Christians in every country were asked to press political parties for reforms helpful in fighting Communism.

Another recommendation called for missionaries to confer greater authority on native Christians of the countries in which they work. This will assure, the message said, a continuation of church work should missionaries be expelled, as has been the case in Communist China.

It was agreed that the young Churches of Asia, Africa and South America, who so far have been preoccupied with internal organization, should now undertake their own missionary activities. However, it was stressed that representatives of these Churches felt it inadvisable to create special missionary societies after the western pattern. Instead, the message advocated that the Churches themselves initiate missionary work.

[RNS]

UNING IN: "Members of the Episcopal Church are called 'churchmen,' as citizens of the United States are called 'Americans'—not to make any aspersions on members of other churches (or American nations), but to avoid the word 'Epis-

SEMINARIES

Needed: Men and Money

There are 10, 11, or 12, or even more theological seminaries of the Episcopal Church, depending on the method of counting. The Church keeps track of their activities and needs through the Standing Joint Commission on Theological Education, a continuing body consisting of three bishops, "the deans of the theological seminaries," or their representatives, one examining chaplain from each province, and three laymen, according to Canon 30, which also provides that "it shall be the duty of each seminary of the Church to present to the Joint Commission yearly reports of its operations and activities . . . on forms prepared and provided by the Commission."

Counting by the numbers of deans on the Joint Commission and the number of seminaries included in the Commission's statistical report, to be presented to the 1952 General Convention, there are 10 "seminaries of the Church." They are, with the number in the 1951 graduating class following in parenthesis: Berkeley Divinity School (20), New Haven, Conn.; Bexley Hall (12), the divinity school of Kenyon College, Gambier,



THEOLOGICAL STUDENTS
In the library, Bexley Hall, Gambier, Ohio.

Ohio; the Episcopal Theological School (31), Cambridge, Mass.; General Theological Seminary (47), New York City, the only seminary of which the trustees are elected by General Convention; Nashotah House (17), Nashotah, Wis.; the Church Divinity School of the Pacific (13), Berkeley, Calif.; the Philadelphia Divinity School (14); Seabury Western Theological Seminary (24), Evanston, Ill.; the Theological School of the University of the South (22), Sewanee, Tenn.; and the Virginia Theological Seminary (42), Alexandria, Va.

Also listed in the 1952 LIVING

CHURCH ANNUAL are the Seminary of the diocese of Texas and the Theological Seminary of the Protestant Episcopal Church in Kentucky, both institutions being too new to have a graduating class in 1951. In addition various dioceses provide with varying degrees of informality for the education on a part-time volunteer basis of older men who must support themselves while they study for the ministry.

Studies made by the Theological Education Commission and incorporated in its report to the 1952 General Convention, meeting in Boston next month, indicate that the Church faces a severe clergy shortage today, and that it will become worse in the next few years unless vigorous action is taken. Bishops of 86 dioceses and missionary districts have submitted reports showing that 688 clerical positions for which salary is provided have not been filled. This is approximately 10% of the entire clergy list (6805), and the figure does not include the needs of the armed services and overseas missions. Other estimates made by the Commission placed the clergy shortage at over 1,000 men.

The seminaries have over the past 20 years provided only 60% of the Church's clergy, the Commission reports. Others have studied privately, have come from other Anglican Churches, or have been converts to the Episcopal Church from other communions.

The total of 242 seminary graduates in 1951 was an all-time high figure, the Commission reports. At present approximately 200 clergy are lost each year through death, retirement, or other causes; but this figure will go up as the total number of clergy increases, and the increase in graduates is not enough to make up for the annual increase in clergy required to staff the Church.

The Commission's own summary of its 14-page report (plus seven pages of statistics) makes eight important points, which are embodied in five resolutions to be presented to General Convention. The eight points are:

"1. To an unprecedented degree, our Church is now awake to the vital necessity of (1) more and better clergy, (2) an unceasing program of recruiting for the ministry, (3) greater financial support for our seminaries, and (4) more and better Seminaries. But our people are not yet aware of the magnitude of the problem.

"2. For decades, the shortage of clergy has handicapped the progress of our Church. The present clergy shortage is greater than had been realized. There is a present shortage of nearly 700, and we anticipate one of over 900 within three years. The need of more chaplains to the

copolians" which seems to have an odd sound. New Testament Church had a parallel trouble. The word "Christian" appears only three times—and then with the implication that it was used by non-Christians rather than by Christians.

Armed Forces will increase this shortage. So will the need for more and better trained men for school and college ministries and for prisons, hospitals, and other institutions.

"3. Because of the shortage, the seminaries, the boards of canonical examiners, and the bishops have been under pressure to lower the standards of education and of personal qualification for the ministry. Greater quantity and higher quality of clergy should go together.

"4. Only approximately 60 per cent of the new clergy of the last 20 years have come from our own seminaries. This means that our Church relies too largely on securing men from other branches of our Anglican Communion or from non-Anglican ministries, and on ordaining men of our own Church with inadequate general and theological education.

"5. Our long-established seminaries have in recent years considerably enlarged their student bodies. But these ten seminaries are not now able, nor will their existing programs of continued expansion enable them, to meet our Church's need for many more clergy of high qualifications and adequate training. New programs and new seminaries strategically placed are needed, and require increased and Church-wide support. *The growth of the Church Divinity School of the Pacific in Berkeley, California, and of the newly established Seminary of the Southwest as regional and national, and not merely diocesan Seminaries, is of the highest importance for our whole Church.*

"6. All of our seminaries need more money for current expenses and for expanding and/or improving their plants and facilities. In particular they need to pay better salaries to larger faculties, and most of them need greatly to improve their libraries. To do these things they rightly

ask for larger gifts from more of our Church people for running expenses, capital expenditures and endowments.

"7. Dioceses and parishes in many cases give financial aid to their men studying for Holy Orders. This relieves the strain on the scholarship funds of the seminaries and on the men themselves. We urge the wider adoption of this policy.

"8. Theological Education Sunday continues to be more widely observed as a fruitful means of arousing the laity to the need for more and better clergy and for greater current support for our seminaries. But between two-thirds and one-half of our local churches do not yet make contributions to theological education as part of this observance. The seminaries need the support of every contributor in every parish and mission. We call for Church-wide observance of Theological Education Sunday."

Too Many Misfits

Too many misfits are being encouraged by rectors, vestries, standing committees, and bishops to study for the ministry, according to the report of the trustees of the General Theological Seminary to General Convention. "Mediocrity of personal endowment, inadequate or perverse motivation, emotional instability, and lack of touch with the realities of religion and of life are too frequently marked in men seeking to be prepared for ordination," the report says.

No particular action by Convention is recommended by the report. The present machinery of selection is deemed "adequate"; its weakness is that no system "can guarantee good results in an area where inevitably fallible human judgment has so large a place all along the line."

Signed by the Very Rev. Lawrence Rose, dean, and the Rev. Dr. J. Wilson Sutton, secretary of the board, the report records all-time high in enrolment at the only seminary officially related to the national Church. Of the 218 students at GTS in 1951-52, 179 were undergraduates studying for Holy Orders. This number is regarded as too high. "An undergraduate body of about 150 men is our optimum, especially when proper consideration is given to our responsibility for maintenance of a serious program of graduate studies in theology."

Applications for admission have been even more numerous, necessitating a rigorous screening process. It is in this area that the trustees express the opinion that some applicants have been allowed to go too far along the way toward Holy Orders.

"The pressure of local sentiment is

great. There is a real shortage of clergy and filling of vacant parishes and missions and the summons to Macedonian areas are urgent matters. It is easy to be persuaded that unlikely human material with good will and pious intention is capable of transformation by time and experience into effective service somewhere in the ministry. It is appalling to risk interference with an individual's destiny and even frustration of the Spirit's work by human decision. It is tempting for each responsible agent to hope that another, somewhere along the line, will really grasp the nettle of the doubtful case and deal with it. . . .

"It would seem that undue reliance is sometimes placed upon the seminary as 'screening instrument.' . . . Entrance upon theological studies is a long way down the line of personal commitment and support by ecclesiastical authority, and turning aside more and more difficult at every stage."

The report urges bishops, parish clergy, college chaplains and lay people to make a "discriminating effort" to stimulate vocations among young men.

CONVENTION

Dispatch of Business

The Rev. Canon C. Rankin Barnes, secretary of General Convention, issued this statement:

"To the bishops and deputies to the General Convention:

"The chairmen of the Committees of Dispatch of Business of the two Houses have asked me to convey to you the following requests, made to facilitate the Convention's work:

"(1) PROPOSED AMENDMENTS

"All bishops and deputies desiring to propose amendments to the constitution and/or canons are asked to send me copies of their proposals so that I may convey them to the proper committee for advance study.

"(2) MEMORIALS AND PETITIONS

"The chairmen of the committees of Dispatch of Business point out that it is not necessary to present memorials and petitions simultaneously in both houses.

"If you will, therefore, send me any memorials or petitions which you propose to introduce I shall, in consultation with the chairmen of the Committees on Dispatch of Business, arrange a list to be presented in each house as their content suggests. The secretaries of the two houses will have them in order and present them at the opening of the two sessions for reference to the appropriate committee. Your coöperation in this will be greatly appreciated.

"I have already received a number of memorials and petitions which will take this course.

"Faithfully yours,
"C. Rankin Barnes, Secretary"



GENERAL THEOLOGICAL SEMINARY
In rear, chapel, where Matins, Eucharist, and Evensong are said daily.

TUNING IN: Evensong is an old English name for Daily Evening Prayer. Theological Education Sunday, established by General Convention of 1940, is the Church's day for putting before its people the place and needs of theological training.

Actual Sunday is appointed annually by the Presiding Bishop. Macedonian areas are areas in urgent need of the Gospel—so called from St. Paul's vision of a "man of Macedonia" saying "Come over into Macedonia, and help us" (Acts. 16:9).

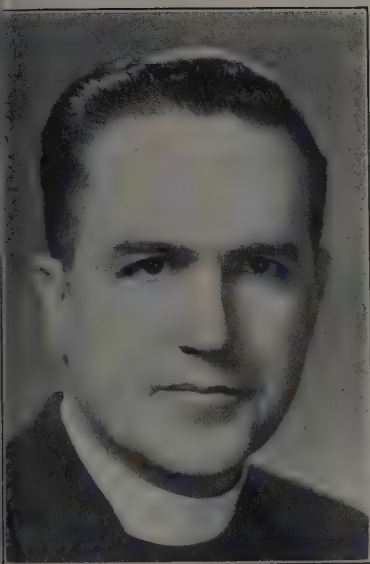
Testing the New



Curriculum

By the Rev. David R. Hunter, Ed.D.

Director of the Department of Christian Education



DR. HUNTER

The guess-work has been removed.

IN these days of educational foundations and trust funds it is common practice to ask for evidence of accomplishment before a grant is renewed. Where the accomplishment is in the form of a book or other publication the mere physical completion of the project is not enough. Not even a large sale of the item will satisfy some foundations. A new magazine in the field of adult leadership which came into being only last spring with the assistance of the Ford Fund is already embarking on a research project to test itself. The editors wish to know whether the publication accomplishes in the lives of men what it set out to accomplish.

Within the life of the Church we have been much less demanding. Almost no thorough research projects have been created which have sat in judgment on our great succession of plans, procedures, and publications. We have produced with hope and have accepted the outcome in faith, a faith not to be confused with Christian faith which is directed toward God and not centered on the works of men. There has been a lethargy and carelessness about this omission which the National Council's Department of

Christian Education[¶] has pledged itself to remove. Experimentation will both precede publication and follow it in the production and implementation of the new Curriculum. This procedure will be both time consuming and costly, but it will prove to be vastly more efficient than a program which is based alone on an author's conception of what ought to work.

The first experimental study of materials already produced under the New Curriculum has recently been concluded and can now be reported. This research was conducted in relation to one of the adult study courses which were the first publications produced under the new program. The newness of the courses is to be seen in the fact that they embrace a relatively new educational philosophy in keeping with the objectives of the New Curriculum. They are designed to be used by groups in a dynamic situation where individuals will become involved in a group search for the answers to our common problems.

Ordinarily in the past our educational programs have consisted of telling people the answers often before they asked the questions and certainly without permitting them to have much participation in uncovering the answers. The new procedure calls for stimulating the questions, enabling the group to organize itself in a Christian fashion in pursuit of Christian goals and then to make available all existing resources as the group is ready to use and confront these resources. It is a misunderstanding of this method which leads anyone to say that it neglects the subject matter of our Christian faith. Rather it enables this same subject matter to be assimilated and appreciated as seldom occurs in the typical lecture or study-recite classroom.

The new adult courses which employ this method have proved to be popular, but they have also proved to be very sus-

ceptible to misuse. Few parishes have had enough faith in the courses to use them precisely as recommended. The well established notion that a group has to be told the truth before it can discuss the matter was not easily dislodged, and almost invariably a speaker was engaged or reading was assigned before the group was involved in the real dynamics of the task. The course material was so good that fairly lively discussions ensued even when this radical departure from the recommendations occurred. But when all was said and done there was nothing essentially "new" about a talk followed by a discussion, nor were new results forthcoming.

20 GROUPS

This repeated misuse of the first installment of new curriculum materials led the department of Christian education of the diocese of Massachusetts, in consultation with the National Department, to set up an experimental study which was designed to test the efficacy of the newer methods. The first of the family study courses entitled *Successful Marriage and the Christian Family* was used in 20 different parish groups composed largely of young married couples making up a total of 487 people.

These 20 groups were arbitrarily divided into ten experimental groups and ten control groups. Leadership was provided by eight clergy and two laymen, each leader being responsible for one experimental group and one control group. The lecture method was used with the control groups in as attractive a fashion as the leaders were capable of doing. Questions and discussion always came after the lectures, usually to the extent of a full hour. In working with the experimental groups, the leaders used the materials according to directions, employing democratic principles of group leadership calling for exten-

TUNING IN: ¶National Council's Department of Christian Education includes Divisions of Children, Curriculum Development, Adults, Leadership Training, Youth, Audio-Visual Education, and Seabury Press, the new official Church publishing

house. New Divisions of Parish and Preparatory Schools and of Camps and Conferences await action of General Convention. The Department administers no educational institutions, but works through parishes, dioceses, and voluntary institutions.

sive use of discussion in small groups with the leader serving as a resource person rather than a lecturer.

THE EXPERIMENT

It should be clearly recognized that the fundamental difference between the two methods was not in the presence or absence of discussion nor in the introduction of subject matter by the leader. Both methods stimulated extended discussion and there was little difference in the amount of subject matter presented by the leader. The basic differences were in timing, in the use of authority and in the degree of involvement. *The control groups were confronted with the answers to the problems before grappling with them, while the experimental groups always attained a high degree of involvement before the resource person had an opportunity to share many of his opinions with the group.*

In an experiment of this type, where the results of two kinds of teaching were being compared, it was necessary to control all other factors which could seriously influence the results. The matter of the personality of the leader was cared for by having each leader use both methods. The factor of the groups themselves and the many differences which distinguished them from each other was lessened by pairing groups which came from communities of approximately the same socio-economic level, but to be quite sure, methods of statistical analysis of the results were used which would give reliable results in the event that the groups had not been accurately matched. The factors of initial interpretation and test administration were modified by having the same person meet with all groups at their preliminary organizational meetings for the purpose of orientation and testing. This orientation evening was of the utmost importance, since a full spirit of coöperation was necessary if the tests were to become effective measuring instruments. A code system was devised which made it possible for the tests to be completely separated from the names of the people who composed the groups, thus rendering all results confidential.

The total course consisted of six sessions, four of these being the study sessions, with the first and last evenings given to testing three kinds of results. An attitude test was constructed consisting of 62 true and false items which were taken from the discussion statements found in the marriage course. One of the objectives of the course was a change of attitudes about the meaning of Christian marriage, and it was thought that such a test would reveal the amount of change. This test, however, could not stand alone since attitudes about mar-

riage are of little value, if indeed real, unless they have some correlation to the day by day behavior which constitutes the marriage and family relationship. Hence the second test took the form of a family inventory which reported on 13 kinds of activity within the family during the preceding weeks. These activities included family religious practices, the nature of the relationship which existed between parents and children and between husband and wife. This particular test was not given a second time until a month or more after the evening of the last study session, whereas the other tests were readministered on the evening the study sessions came to a close.

GROUP LIFE NECESSARY

Another objective of the course was one which probably should be a basic goal of any course the Church ever offers: that of binding together the people who take the course until they become a cohesive group with an essentially common intention. *The Church's doctrine of the Holy Spirit^{*} can have little meaning in a parish where such group life does not exist.* This factor of cohesiveness

not as uniform at first glance as some would have predicted. Both methods of teaching produced very real improvement in attitude scores, with the lecture method narrowly edging out the total discussion method. Eight of the ten total discussion groups experienced significant gains while all ten of the lecture groups improved. Within the pairs the change was quite uniform, only one pair showing a significant difference, and this was in favor of the lecture method.

The family inventory or behavior test provided outcomes of a completely different nature. Eight of nine total discussion groups made significant gains in family inventory scores. (One of the 20 groups never reconvened for the final meeting which reduced the ten pairs to nine.) Only one lecture group out of nine had a similar increase in score. Within the pairs, six of the nine total discussion groups had average scores which were significantly greater than their partner lecture groups.

This sharp contrast of outcome forced a reevaluation of the tests as measuring instruments. Among other things it was discovered that 44% of the questions in the attitude tests were really



CHRISTIAN EDUCATION CONFERENCE*

The Holy Spirit has little meaning where there is no group life.

was measured by using a sociometric test which revealed the relative balance of certain forces within the group which strengthened or weakened group unity. In addition to these three tests, there were weekly reports from the leaders and a summary reaction report from the participants which provided a further check on the total project.

The results from the three tests, while eventually forming a single pattern, were

subject matter questions. They tested person's knowledge of facts rather than his attitude in relation to the facts. Indeed, even the remaining 56% were items which the group members were under some pressure to answer in accordance with the views of the Church by the very fact that the test was being

(Continued on page 30)

*For the Pacific Coast area.

TUNING IN: ¶In teaching that three persons—Father, Son, and Holy Spirit—are one divine Substance, one God, the Church recognizes that the Godhead is a society, a group, not a single person. Christian devotion particularly identifies the work of

the Holy Spirit with uniting—the Father with the Son, and with God, and man with man in the Church. The tradition, blessing, referring to the “fellowship of the Holy Ghost,” is an example of this emphasis.

The Case for the Church School

By Lois R. Robinson

Associate Headmistress, St. Helen's Hall, Portland, Ore.

IS there a case for the Church school? And if there is, what is it?

To you, the parents, we make this answer. The Church school¹ has as its basic goal, the education of the whole child in body, mind, and soul. It offers in daily living, a Christian atmosphere in which to guide the whole personality through the difficult years of childhood and adolescence toward an integrated adulthood.

It is trite to say that these are times of crises. But every day man is finding out anew that he cannot live constructively and at best with himself "by bread alone." We are confronted with the

spectacle of scores of men and women, both young and old, turning here and there, spinning in a vortex of indecision, insecurity, and unformulated searching, towards such panaceas as the courses of Dale Carnegie or others of the same sort. But the rock on which they must find their feet firmly planted is not there. That rock, while it may have many names, we shall call, for our purposes, a sound and vital religious faith.

This, the Church school is geared to give. It works to give moral strength, to lay the foundation of emotional stability, to eliminate fear, and to develop an unshakeable integrity. In short, its

business is to build a Christian character. This should be life's invincible shield for your sons and daughters.

Academic training, as such, is a basic need, but, as you will recall, Leopold and Loeb had that to a high degree. A trained and tutored mind is one of life's great assets, but mind alone, without the bulwarking which Christian training can give it, may run amok and do harm great in proportion to its very brilliance.

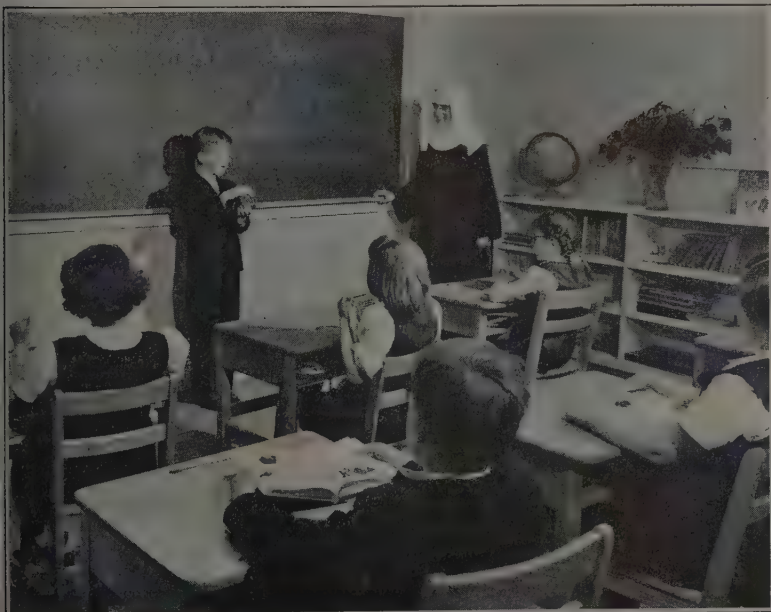
The Church school is a private school. As such, has it a rightful place in our democratic plan?

We think it has. For the Church school has leisure and space beyond that which the secular schools can afford. The Church school takes a child, teaches, encourages and guides him toward a knowledge which enables him to choose the good rather than the bad, the best rather than the better. Its purpose is to form a personality able to live with its fellows and with itself.

The smaller classes, the less-burdened faculty, the slower pace of a private Church school, enable it to strive to educate your child in the "grace of good manners." You, as parents, know only too well what slow and patient work that is. But its achievement is worth any effort inasmuch as good breeding and good manners are truly outward expressions of inward character.

You, as parents, grew up in an era when the attainment of these goals and the maintaining of these standards was a simpler, easier thing. That you value them in your own life is evidenced by your interest in this article. That you value them for your child's life is why we ask you to support your Church school and give your child the benefit of all it has to offer of an educated spirit as well as an educated mind.

In the words of our sacred scripture the Church school must train your children "that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour, Jesus Christ," the fountain of all wisdom. This, without compromise, is our case for the Church school.



Paul Parker Photo

ST. HILDA'S SCHOOL
Science in Grade III.

TUNING IN: What makes a school a "Church school" is not always easy to define. Some, like St. Helen's Hall, are responsible to the diocesan convention. Others are private institutions run by a Religious Order, by a self-perpetuating board

of trustees, or even by an individual, and (usually) recognized by the diocese as an institution oriented toward the Church. Amount of religious study in curriculum also varies widely from school to school. (See list of schools, pp. 17-23.)

General Convention and the Church School

THE FIRST national Church institution of the Episcopal Church in the United States was an educational one—the General Theological Seminary, brought into being by resolution of General Convention in 1817. However, beginning a long tradition of interest in education without financial responsibility for it, the Church gave no money to the General Seminary; and from that day to this Church schools, colleges, and seminaries have had to make their way without appropriations from the national Church.

It is unlikely that the present generation will see a change in this policy. The Joint Commission on Theological Education, after considering "weighty" arguments in favor of including the seminaries in the General Church budget, expresses its belief that the \$300,000 required annually would "jeopardize" needed expansion of both the missionary work of the Church and the seminaries themselves. The Commission also believes that the popular appeal of giving to a favorite seminary would be lost and that the national Church control that would inevitably result from national Church financing "would not conduce to the health of the Church."

Redoubled emphasis on Theological Education Sunday, aided by the National Council Department of Promotion and by the Laymen's Training Program and the Woman's Auxiliary, is recommended by the Commission as the most effective way of helping the seminaries financially.

Money is not, however, the only thing that the national Church can give to its educational institutions. In the primary and secondary field, particularly, a proposal is coming up in General Convention that will mean much to the future of the Church.

Pointing out that the Church has more than 250 secondary and 125 parochial schools, the National Council's Department of Christian Education is requesting the Church to provide it with the means to set up a Division of Parish and Preparatory Schools. Such a Division was approved by the 1949 Convention but had to be left unstaffed for lack of funds.

"The parochial school movement is gaining momentum," the Department says, "and the preparatory schools are facing new and pressing problems." The new division will organize conferences for school directors, parents, and teachers. It will help to recruit good teachers, and through training institutes, give them special assistance in carrying on their work. Serving as a clearinghouse for information and suggestions; the Division will undertake large-scale study of recurring problems, working with educational lead-

ers throughout the Church to find solutions—especially for the basic problem of integrating the study of religion with other courses in the curriculum.

THE LIVING CHURCH has for many years editorially advocated the growth of the parochial school movement and the strengthening of the Church's secondary schools. Most of the time the public school teachers and principals among our readers have suf-



TRINITY CATHEDRAL, DAVENPORT, IA.
St. Katharine's students attend on Sundays.

fered our enthusiasm in silence. Of late, however, they have been questioning our statements that the public schools are essentially irreligious and that Church private schools essentially religious.

One reason why school teachers are writing us in this vein is that more school teachers are L. C. readers today than a few years ago: like the rest of the population, teachers are taking a keener interest in religion. Discussions in the National Education Association serve to underline the fact that throughout the whole educational process there is a growing awareness of the importance of religion, and a growing de-

ire of school boards, principals, and teachers to find ways of overcoming the problem of teaching a subject on which the experts disagree so completely and with such great conviction.

The Church schools *ought* to do a better, and better integrated, job of teaching religion than the job done by the public schools, and if General Convention adopts the proposal for a Division of Parish and Preparatory Schools, these schools will be powerfully aided in doing that job. There is room for debate on the question whether denominational segregation of all the children of the country for their entire educational course would be desirable, even if it were feasible. But in the existing situation, the Church schools are able to show the way for a greater religious emphasis within the public schools themselves.

If, as parochial schools grow stronger they can reintroduce into textbooks on science the element of joy in God's creation; if they can introduce into social subjects the Christian belief in the eternal and unchanging character of right and wrong; if they can undergird pupils with an outlook of confident trust in God's providence in each human life: if, with their efforts stimulated and pooled by the national Church, the Episcopal Church schools will show forth the Christian outlook in all its beauty, power, and integ-



AT HOBART COLLEGE
Conversation about Japan.

ity—it just might be true that the public schools would find the answers to some of the problems of religious particularism.

Teaching religion is not fundamentally a matter of teaching Episcopalians to recognize wherein they are different from Presbyterians and Methodists; it is the inclusion among the basic data of life of the great facts of our relationship to God and His work of creation, redemption, and sanctification. Church school and public school may, if present trends continue, have a great deal to give each other in their common task of educating the youth of America.

"If I Had a Million Dollars . . ."

A MILLION dollars doesn't go as far as it used to, but it is still a substantial sum of money. So we announce the theme of the tenth annual LIVING CHURCH ESSAY CONTEST as: "If I had a million dollars to give to the Church."

In our civilization, money is the most accessible and adaptable form of power. The real question is, of course, "What Church cause (or causes) would I choose to put over if I had large power to do so?" But the question we want students in Episcopal Church-related primary and secondary schools to deal with in their essays is the financial one—"If I had a million dollars to give to the Church, how would I give it?"

Any student in an Episcopal Church-related primary or secondary school offering a full educational course is eligible for entrance into the contest except for members or employees of the Church Literature Foundation and members of their families. Essays must be typed, or written in ink in legible longhand, on one side of the paper only. They must not be longer than 1,000 words. They must be postmarked not later than midnight, February 20, 1953, and received not later than March 6, 1953. Prizewinners will be announced in the April 19, 1953 Church School Number of THE LIVING CHURCH.

More details about the contest will be published in the fall, about the time that school begins. We hope that this year, as in the past, many schools will use the contest as a means of stimulating interest and activity in classroom work and in intramural contests.

Where Are They Now?

OUR essay contest is going into its 10th year and, as a matter of interest, we wrote to the schools which have furnished the 27 winners of first, second, and third prize in previous years to inquire what the winners are doing now.

All of the essay contest winners we have heard about finished their secondary school courses with distinction. Most of them went on to college. One entered the nursing profession. In college, a large proportion of the girls found that their lifework was matrimony, and several of them did not complete their work for the bachelor's degree. Leader in the matrimonial sweepstakes, however, is Sally Meyers, first-prize winner in 1945, who found time to complete her college course, get married, and have three children—Tracy, Daniel, and Denise Carskadden.

We did not find out what had happened to the only non-Episcopalian prize-winner of the past nine years—David Owings of Appalachian School, Penland, N. C. The others were generally active in Church life at college or in their communities. Many of them are also active in the work of their college publications.

Church work has become the profession of several. Sallie Bird Vandever has become director of



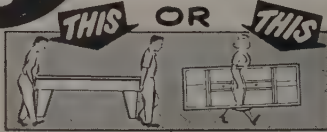
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religious education of the diocese of Maryland. Cynthia McEvoy is teaching English and Bible in Japan as a missionary teacher under the Carleton Abroad Fund.

John Jay Hughes, winner of first prize in the first year of the contest, is studying for the ministry at General Theological Seminary, New York, after three years at the House of the Sacred Mission, Kelham, England. William Crosby, now in college, is taking a pre-theological course.

All in all, the judgment of college and community on the merits of our prize-winners seems to agree with their accomplishments in the contest. We wish them many more years of leadership in the affairs of the Church and the world.

Honorable Professions

WE SEE by the papers that the average salary of American doctors last year was \$12,518, according to a Commerce Department report. Average for lawyers was \$9,375 and for dentists, \$7,743. In each profession, substantial gains were reported over 1950 income—increases of \$980, \$303, and \$450 respectively.

As a magazine edited largely by laymen for laymen, we have one question to ask of vestries: Is there any reason why your rector shouldn't be paid as well as your doctor, your lawyer, or your dentist?

TO THE CLERGY

(With a few apologies to Mr. Milton)

WHEN I consider how your days are spent
In rushing here and there and far and wide
To be with the bereaved, the sick, the bride,
The nervous female, alcoholic gent . . .
The telephone! Infernal instrument!
The doorbell, too, that makes you long to hide
From all demands by which your soul is tried
And emulate the Arab with your tent,
Not mild, the yoke that you so gayly wear . . .
There's need for both your works and you, you see . . .
A fact that Milton would corroborate.
You post o'er land and ocean, through the air,
To prove to the last utter certainty
How well they serve who NEVER stand and wait.

A.D.B.

CHURCH SCHOOLS

Annotated List

Below are listed by states educational institutions having close affiliation with the Episcopal Church. The list includes a few schools which, although they have no definite Church connection, are specially interested in some unofficial way in the Church.

The information was furnished by the schools themselves in reply to a request from The Living Church.

Asterisk (*) indicates no reply to questionnaire.

PRIMARY & SECONDARY

BOYS

California

Harvard School, North Hollywood.

Connecticut

Choate School, Wallingford.

Kent School, Kent.

Pomfret, Pomfret.

Rectory School, Pomfret, has as its aims the teaching of sincerity of purpose, wholesome regard for the truth, interest in the things that count, and productive habits of study by securing the co-operation of the boys themselves; and, furthermore, to provide the truly homelike atmosphere which every boy needs.

Salisbury, Salisbury.

South Kent School, South Kent.

Watkinson School, Hartford, provides the highest type of private schooling with a strong Church background at a minimum cost. Through simple-



MAIN HOUSE
Watkinson School.

ty of living and the self help plan costs are kept down although nothing is spared educationally. There is a faculty of nine for 85 boys.

Wooster School, Danbury.

Delaware

St. Andrew's School, Middletown, founded by the late Alexis Felix du Pont, provides secondary education of highest standards and at minimum cost, under the auspices of the Church. College preparation, self-help, and a variable tuition fee are features of the school, which includes 143 boys and a faculty of 19.

District of Columbia

St. Alban's School for Boys, Mount St. Alban, Washington, D. C., offers thorough college preparation. Through a joint activities program with National Cathedral School for girls these schools

afford the advantages of coeducation without sacrificing the values of separate institutions.

Indiana

Howe Military School, Howe, plans a well-rounded program to develop the spiritual, mental, and physical sides of its students. Individual academic goals which recognize differences in ability are set for each student. A speech department has been developed which provides a large part of the student body with training and experience in speaking in public.

Kansas

St. John's Military School, Salina, enrolls boys in grades four through twelve. Teacher-pupil load is one to 10 or 12. A new upper school barracks, now under construction, will be ready for occupancy by fall. St. John's was first private school to join the Civil Air Patrol. This program provides high school cadets training in pre-flight aeronautics, Link trainer operation, and the use of Air Force training film and other aids. The private license is granted to cadets who elect to take flight time at a local airport. During the last term cadets came from three foreign countries as well as ten states.

Maryland

*St. James School, St. James.

St. Paul's School for Boys, Brooklandville, will begin its 104th year in a new location in Green Spring Valley where a building is now being remodeled for upper school classrooms, a new lower school building and a chapel are being constructed. For the first time in its history, St. Paul's will accept girls from kindergarten through fourth grade.

Massachusetts

Brooks School, North Andover, founded in 1927, is a boy's independent secondary boarding school. Named after Phillips Brooks and closely connected with the Episcopal Church, it is nevertheless un-denominational, dedicated to the cultivation of Christian character and having regard to moral and physical as well as intellectual development.

*Groton, Groton.

*Lenox School, Lenox.

*St. Mark's, Southboro.

Michigan

Cranbrook School, Bloomfield Hills, focuses its attention on the welfare of the individual boy, stimulating him to fulfill his brightest promise and strengthening his confidence in his own abilities. Small classes foster individual attention: life in the school community gives training in elementary citizenship; and the intimate contact of masters with boys encourages proper growth and training.

Minnesota

*Breck School, St. Paul.

*Shattuck School, Faribault.

St. James' Military School, Faribault, is a boarding school maintaining grades one through eight and enrollment of approximately 48 boys. It is a home school entirely and because of small classes, individual attention, and personalized care, the boys make a great deal of progress as they are helped to develop spiritually, mentally, and morally.

HOWE MILITARY SCHOOL
Rifle team and choristers.



CONGRATULATIONS

From Governor Val Peterson of Nebraska, to crack drill squad of St. John's Military School, Salina, Kans.

Missouri

*The Taylor School, Clayton.

New Hampshire

*Holderness School, Plymouth.

St. Paul's, Concord, aims to prepare boys physically, intellectually, and spiritually to meet whatever problems life may hold for them. Most of the graduates go to college, several prepare for the ministry, although most enter business.

Nebraska

*Talbot Hall, Omaha.

New Jersey

*Morristown School, Morristown, N. J.

St. Bernard's School, Gladstone, is an Episcopal boarding school for boys located in the Somerset hills 40 miles from New York. Courses offered are college preparatory and general. There are small classes, a self-help program, and all athletics. Clubs include scouting, riding, music, rifle, and camera.

New York

*Ascension Day School, West New Brighton (also coeducational)

*Cathedral Choir School, Cathedral Heights, New York City.

*Darrow School, New Lebanon.

*DeVeaux, Niagara Falls.

*Hoosac School, Hoosick, is a small and friendly Christian community preparing boys for effective living under the guidance of convinced Churchmen. It seeks to develop the "whole boy" — spiritually, mentally, physically, and socially through hard work at lessons, self-help, dances, athletics, much music and liturgical worship. Boys prepare for all leading colleges.

Malcolm Gordon School, Garrison-on-Hudson, 1927; head, David C. Gordon; pupils, 25; faculty, 5; boarding; ages 8-14; grades 3 through 8; tuition, \$1650; preparation for secondary schools; special emphasis, craft work, small classes, dra-





At SHATTUCK
Bishop Keeler leads 94th anniversary commencement.

matics, athletics, country life, homelike atmosphere. The school is small and acts as a link between the home and the large boarding school.

*Manlius School, Manlius.

*St. Paul's, Garden City, L. I.

*St. Peter's School, Peekskill.

St. Thomas Choir School, 121 West 55th St., New York City, is an elementary boarding school for the boys of the St. Thomas Choir, St. Thomas Episcopal Church, Fifth Avenue at Fifty-third Street. Grades 5-8. 40 students. Endowment provides tuition and board; incidentals \$250 per annum. Regular academic program, music, art, dramatics, hobbies, athletics. Henry B. Roney, Jr., M.A., M.Ed., headmaster. T. Frederick H. Candlyn, Mus.D., choirmaster.

*Trinity School, 131 W. 91st St., New York City.

*Trinity-Pawling School, Pawling.

North Carolina

*Christ School, Arden.

Patterson School, Legerwood, through its program of worship, study, work, and play, continues to develop character in the boys who make up its student body and to give them a Christian philosophy of life which enables them to face life's problems with courage and confidence. While academic standards have been raised, the physical education program greatly enlarged, and school equipment improved, the greatest growth of the past year has been in the spiritual life of the students.

Pennsylvania

*Ascension Academy, 315 Shady Ave., Pittsburgh.

*Church Farm School, Glen Loch.

Episcopal Academy, Merion, regards the student as a being capable of four phases of growth—spiritual, physical, social and intellectual—and recognizes its responsibility to develop him in all of these phases. To attain maximum benefits, the curriculum is flexible, the faculty resourceful and the methods fitted to the individual.

*Meadowbrook School, Meadowbrook.

*St. Peter's Choir School, Philadelphia.

*Mercersburg, Mercersburg.

Valley Forge Military Academy, Wayne, has a four-fold purpose: the building of boys physically, morally, socially and mentally. It stands for Christian education and aims to inculcate the ideal that the Christian gentleman is the highest type of American citizen. The Academy motto sums this up in three words: "Courage, Honor, Conquer."

Rhode Island

*St. Andrew's School, West Barrington.

*St. Dunstan's School, 88 Benefit St., Providence.

*St. George's School, Middletown.

*St. Michael's School, Newport.

South Carolina

*Porter Military Academy, Charleston.

Tennessee

*St. Andrew's School, St. Andrews.

Texas

St. Mark's School of Texas, 10600 Preston Rd., Dallas, is primarily a College Preparatory School made up of nearly 200 boys of normal and better aptitudes. A predominantly male faculty of 25 from leading colleges over the country represent stability as well as diversity. The history and literature of religions are taught in all grades. Secondary Education Board and College Entrance Examination Board standards are maintained.

*St. Stephen's School, Box 818, Austin.

Virginia

*Christchurch School, Christchurch.

*Episcopal High School, Alexandria.



TENNIS INSTRUCTION
St. Stephen's School, Austin, Tex.

CHURCH SCHOOLS

*St. Christopher's School, Richmond.

*St. Stephen's, Alexandria.

*Virginia Episcopal School, Lynchburg.

Washington

Charles Taylor Wright School (affiliated with Annie Wright Seminary).

Wisconsin

*Northwestern Military and Naval Academy, Lake Geneva.

*St. John's Military Academy, Delafield.

GIRLS

California

*The Bishop's School, La Jolla.

*The Girls' Collegiate School, Claremont.

*Palmer School, Walnut Creek.

Connecticut

*Rosemary Hall, Greenwich.

*St. Margaret's School, Waterbury.

District of Columbia

Cathedral School for Girls, Mount St. Alban Washington, D. C., offers thorough college preparation. Through a joint activities program with St. Alban's School for Boys these schools afford the advantages of coeducation without sacrificing the values of separate institutions.

Iowa

St. Katharine's, Davenport. From the year 1894 when St. Katharine's School, Davenport, was established and Bishop Perry became its first head the school has been recognized as the protagonist of sound education based on Christian principles. As educators in a church school, we must, therefore, set forth a program of study, work, and play that sees man in a social structure, having responsibilities to others and to God. A recognition of the fundamental need for understanding the factors of human relationships and of decisions concerning them in terms of Christian principles becomes an all-pervasive goal.

*St. Monica's School, Des Moines.

Kentucky

*Margaret Hall School, Versailles.

Maryland

*Hannah Moore Academy, Reisterstown.

Massachusetts

*St. Anne's School, Arlington Heights.

Michigan

*Kingswood School, Cranbrook, Bloomfield Hills.

Minnesota

*St. Mary's Hall, Faribault.

Mississippi

*All Saints Episcopal Junior College, Vicksburg.

Nebraska

*Brownell Hall, Omaha.

New Hampshire

Saint Mary's-in-the-Mountains, Littleton; girls, grades 9-12; tuition, \$1400; Miss Mary Harlow Jenks, principal; boarding. Distinguished college placement record. Music and art emphasized. Responsibility for social, sports, dramatic, religious and social service activities shared by students. Work program. Intensive ski instruction. Beautiful location.

New Jersey

St. John Baptist School, Mendham, in the rolling hills of northern New Jersey and accessible to New York, emphasizes home life and individual attention. Ample grounds provide all outdoor sports. Fully accredited, with recent graduates now in leading Eastern colleges, it also offers general course. The Chaplain and Sisters of St. John Baptist provide individual guidance.

*St. John's School, Mountain Lakes.

*St. Mary's Hall, Burlington.

New York

*Cathedral School of St. Mary, Garden City, L. I.
 *Mary Warren Free Institute, Troy.
 St. Agnes School, Albany, aims at turning out girls of character and high integrity and offering its girls the very best in academic training. It expects its graduates to become good citizens and to take their part in building good homes and a better America.
 *St. Mary's School, Peekskill.

North Carolina

*St. Mary's School and Junior College, Raleigh.

Oregon

St. Helen's Hall, Portland, offers to its students a wholesome, happy atmosphere in which they may grow from childhood into youth with cultivated, disciplined minds, and with a deepening knowledge of spiritual values. By a well-rounded program, God-centered, it strives to mold Christian character and develop unshakeable integrity which shall be an invincible shield throughout life.

South Dakota

*All Saints School, Sioux Falls.
 *St. Mary's School for Indian Girls, Springfield, has a four-fold purpose:
 To teach the Christian faith and develop Christian character; to build strong bodies; to give a thorough academic education; to eradicate the idea that the Indian should remain segregated, and to give its students the cultural and social poise that will make them contributing members of any American community.

Tennessee

*St. Mary's, Sewanee.

Texas

Saint Mary's Hall, San Antonio, offers sound academic training and a rich extra-curricular program to prepare its students for a college education. All graduates enter college every year. Through organizations such as student council, sports council, Junior Red Cross, etc., the school endeavors to train its students in school, civic, and philanthropic responsibilities. Daily chapel services, Bible classes required throughout the school and taught in the Upper School by the Episcopal clergy of San Antonio, and an emphasis on Christian living promote spiritual growth.

Utah

Rowland Hall, 205 First Ave., Salt Lake City, founded by Bishop Tuttle in 1880, offers finest academic, religious, social, and sports program—all designed to help girls reach their highest level of development—to "grow in wisdom and stature and in favor with God and man." Fully accredited, college preparatory, kindergarten through high school. Boarding and day students. Headmistress, Mrs. Elizabeth T. Corr.

Vermont

*Rock Point School for Girls, Burlington.

Virginia

*Chatham Hall, Chatham.
 *St. Agnes School, Alexandria.
 *St. Anne's School, Charlottesville.
 *St. Catherine's School, Richmond.
 St. Margaret's School, Tappahannock, has for its purpose the development of the finest type of Christian womanhood through seeking to maintain a high standard of scholarship and high ideals of character. In attractive surroundings, the pupils are led to put forth their best endeavors in systematic, earnest work. Physical training and outdoor recreation are encouraged, because the attainment of a sound mind in a sound body is an indispensable goal of education. By the right proportion of work and play, St. Margaret's School seeks to develop the well-rounded life of Christian character and culture which makes for happiness and honored service in home, community, and church.

Stuart Hall is an Episcopal College Preparatory School, established in 1843 as Virginia Female Institute, the name changed in 1907 to honor its principal, the widow of Gen. J. E. B. Stuart, the famous Confederate cavalry officer. The objective



BICYCLING

St. Mary's-in-the-Mountains, Littleton, N. H.



THE MIKADO

Glass play, Annie Wright Seminary, Tacoma, Wash.

Washington

Annie Wright Seminary, Tacoma, seeks to give its boarding and day school girls an understanding of cultural and spiritual values; training in habits of Christian citizenship, good manners, and good health; a body of knowledge and a maximum development of the intellect. The school was founded in 1884 by the Rt. Rev. J. A. Paddock. The president of the school now is Bishop Bayne of Olympia.



STUART HALL

The May Queen and her court.

is now, as it has always been, thorough academic work and well rounded development of the individual girl, in an atmosphere at once gracious and friendly.



AT ROWLAND HALL

Brent Shaw with her paintings of St. Margaret and St. Cecelia.

St. Paul's School for Girls, Walla Walla, Wash., has for its objectives: Academically, to give sound college preparatory work, training in study habits, and to open horizons in all fields of intellectual activity—literary, historical, scientific; socially, to inculcate a deep sense of social responsibility and an appreciation of the democratic process through student government; spiritually, to lay foundations for Christian character by the impact of religious teaching and practice, and to stir faith in God and in good.

Wisconsin

Kemper Hall, Kenosha: The primary objective of the school is to awaken in the students a sense of their true relationship to God and their fellow men through corporate worship, systematic religious instruction, and daily living in which Christian principles find expression. Holy Scripture, Church History and the Prayer Book are a part of the required curriculum. There is an active interest in the missionary and social welfare projects, sponsored by the Kemper-Armitage Missionary Society and the Guild of the Holy Child.

Wyoming

Jane Iverson Memorial Hall, Laramie: By arrangement with the University of Wyoming, Iverson Hall girls have their academic classes at University High School on the university campus. Completely up-to-date facilities are thus available

to the girls. The program of religious studies at Ivins Hall is very adequate.

COEDUCATIONAL California

Ascension Parish Day School, Sierra Madre, has for its objective solid grounding in the history, principles, and practice of Christianity as well as in the basic school subjects, with opportunity for discussion and application of this training in class-room, playground and social situations. The integration of the Christian point of view with the so-called secular subject matter is considered of primary importance and pupils are guided in the development of study habits, attitudes, and initiative which should insure a carry-over into high school and adult life.

*St. Mary of the Angels, Hollywood.

*St. Matthew's Parish School, Pacific Palisades.

*Tujunga Highland School, Tujunga.

Connecticut

*Abbie Loveland Tuller School, Fairfield.

*Merricourt School, Berlin.

*Abbie Loveland Tuller School, Washington.

District of Columbia

*Beauvoir, National Cathedral Elementary School, Washington.

Illinois

*St. Edmund's School, 6105 S. Michigan Ave., Chicago.

Maryland

*Immanuel School, Glencoe.

Massachusetts

*Abbie Loveland Tuller School, Barnstable.

New York

*Advent-Tuller School, Westbury, L. I.

*Ascension Day School, 215 Manor Rd., Staten Island.

*Church of the Resurrection Parish School, 115 E. 74th St., New York City.

*Grace Church School, 86 Fourth Ave., New York City.

*Greer School, Hope Farm, Dutchess County.

St. Hilda's School, 621 W. 113th St., Morningside Heights, New York City, was founded to offer boys and girls suitable opportunities for the optimum growth and development of their whole personalities in a Christian environment in which they are encouraged and inspired to learn themselves, their neighbors, the society of which they are a part, and their relatedness to God, imminent and transcendent.

*St. Luke's School, 487 Hudson Street, New York City, attempts to develop God-fearing men and women. We want to lead the children on to

emotional, intellectual, physical and spiritual maturity. We believe that our commission to teach comes from Christ's command "Go ye into all the world and preach the Gospel to every creature."

*Webster Day School, 217-55 100th Avenue, Queens Village, N. Y.

North Carolina

Appalachian School, Penland, is an elementary country day and boarding school of the diocese of Western North Carolina. 12 months care, full religious training, high standards, house and yard work according to ability to facilitate domestic operation. No endowments. Rates \$50 and up, according to ability to pay.

Oklahoma

*Casady School, 9500 N. Pennsylvania, Oklahoma City.

Pennsylvania

*Ascension Academy, Pittsburgh.

Rhode Island

*Abbie Loveland School, Providence.



A PICNIC

At the Blue Ridge School, St. George, Va.

South Dakota

*All Saints School, Sioux Falls.

St. Elizabeth's Mission Home, Wakpala, by general education, spiritual experience, learning to live agreeably with others and taking responsibility for the wellbeing of the group, seeks to develop well adjusted personalities, treasuring the best in the traditions of their race, but equipped to take a satisfactory place in the modern world.

Texas

St. Stephen's Episcopal School, Austin, will begin

its third year September 15 with 120 students. During the summer a new classroom-infirmarium building has been added. The primary purpose of this diocesan owned co-educational secondary school is to give Christianity its rightful place as the heart of the curriculum.

Virginia

Blue Ridge School, St. George, Greene County, seeks to provide both a school and home for children, both sick and well from three years of age through high school. We try to keep family units together in a homelike atmosphere. Good facilities are available at the lowest possible cost.

Wyoming

*St. Michael's Mission School, Ethete. (Arapaho Indians)

OUTSIDE UNITED STATES

Alaska

*St. John's School, Allakaket. (Indian and Eskimo children)

Central America

St. Mark's School, Bluefields, Box 13, Nicaragua, enrolled 249 students in 1951, with a faculty of Superintendent and chaplain, Rev. Solomon M. Jacobs; headmaster, Lucien E. Churnside. Character building is the main objective of the school and religious education receives special attention.

Hawaii

*Hawaii Episcopal Academy, Kanuolu.

Iolani School, Honolulu, is a Church college preparatory school stressing the highest individual attainment, spiritually, intellectually, and emotionally. We have a cross-section of the many races in Hawaii. In our school Caucasian, Chinese, Japanese, Filipino, Hawaiian, Samoan, Korean, and others study, play, and worship together.

St. Andrew's Priory School, Honolulu, for years has held an honored place in the history of education in the Territory. Founded by the English sisters of the Holy Trinity in response to the request of Queen Emma Kaleleonalani for someone to teach the girls of Hawaii, St. Andrew's Priory has progressed from a school emphasizing the domestic arts to one which prepares a girl for college or business. But the real aim of the school—to prepare girls for Christian citizenship by moral and religious training—has remained unchanged during its entire history.

Philippine Islands

*Brent School, Baguio.

*St. Mary's School, Sagada.

*St. Stephen's Chinese School, Manila.

Puerto Rico

*Colegio San Justo, St. Just.



AT VOORHEES SCHOOL AND JUNIOR COLLEGE, DENMARK, S. C.
Third annual Voorhees Youth Conference, 1952

COLLEGES

All Saints' Episcopal College, Vicksburg, Miss.
Bard, Annandale-on-Hudson, N. Y.
Carleton, Northfield, Minn.
Daniel Baker, Brownwood, Tex., is a four-year
educational college granting degrees in the
liberal Arts and Sciences and specializing in



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Arts, Bachelor of Science, Master of Arts, and
Master of Science in Education.
Kenyon, Gambier, Ohio.
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tion of highest scholastic standards, and combines



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liberal arts education with opportunities for pro-
fessional or pre-professional training, including a
major in religious education.
St. Augustine's, Raleigh, N. C. (ACI)
St. Philip's Junior College, San Antonio, Tex.
St. Paul's Polytechnic Institute, Lawrenceville,
Va. (ACI)
Trinity College, Hartford 6, Conn., was founded
by Episcopal Churchmen in 1823 as a college for
men of all faiths and has maintained a close rela-
tionship with the Church. It has a national reputa-
tion as a "personal college" with an enrollment
of about 850. An English-style collegiate quad-
rangle is dominated by the Chapel, one of the na-

tion's most beautiful Gothic structures. Trinity
offers liberal arts, pre-professional, science, and
pre-engineering studies for men in the college
program. Evening and summer courses are also
open to women for undergraduate credit and Mas-
ter's degree programs.
Acting President and Dean, Arthur Howard
Hughes, Ph.D., L.H.D.

University of the South, Sewanee, Tenn. Founded
in 1857 and owned by 22 Southern Episcopal dioc-
eses, the University fosters liberal arts education
in a religious environment. Sewanee adheres to
the basic function of training youth in Christian
consciousness, in aesthetic appreciation, in intel-
lectual integrity and scientific methods of inquiry.
Enrollment is limited to 500 in the College, 80 in
the School of Theology, and 240 in Sewanee Mil-
itary Academy. Air Force ROTC Unit.

THEOLOGICAL SEMINARIES

Berkeley Divinity School, 38 Hillhouse Ave., New
Haven, Conn.
Bexley Hall, Divinity School of Kenyon College,
Gambier, Ohio; 1824; president, Gordon Keith
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and admission to advanced undergraduate courses
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Church Divinity School of the Pacific, Berkeley,
Calif.



BAND PRACTICE
At Trinity College, Hartford, Conn.

Divinity School of the Protestant Episcopal Church
in Philadelphia, Pa.
Episcopal Theological School, Cambridge, Mass.
General Theological Seminary, New York City.
Nashotah House, Nashotah, Wis.
School of Theology of the University of the South,
Sewanee, Tenn.
Seabury-Western Theological Seminary, Evanston,
Ill.
Seminary of the Diocese of Texas, Austin, Tex.
Theological Seminary of the Protestant Episcopal
Church in Kentucky, Lexington, Ky.
Virginia Theological Seminary, Alexandria, Va.

ACI SCHOOLS

Fort Valley College Center, Fort Valley, Ga.
Gaudet Episcopal School, New Orleans, La.
Okolona College, Okolona, Miss.
St. Agnes Training School for Nurses, Raleigh,
N. C.
St. Augustine's, Raleigh, N. C., is a co-educational,
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groves, and offering courses leading to the B.A.
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Department of Women, The Divinity School in Philadelphia, Philadelphia, Pa.
New York Training School for Deaconesses and Other Church Workers, New York City.
St. Margaret's House, Berkeley, Calif.
Windham House, New York City.

SCHOOLS OF NURSING

Bishop Clarkson Memorial Hospital, 520 S. 26th St., Omaha, Nebr.

*Bishop Johnson College of Nursing, 1212 Shatto St., Los Angeles, Calif.

*Child's Hospital for Practical Nurses, Albany, N. Y.

*Christ Hospital, Jersey City, N. J.

Church Home and Hospital School of Nursing, Broadway and Fairmount Ave., Baltimore, Md. The object of the School is, and has been since its



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beginning, to teach young women the art and science of nursing. Our aim is to develop the character and personality of each student so that she will be well fitted to serve her community as a nurse and citizen. In order to prepare students for the broad field of nursing today, it is necessary to teach not only the basic subjects of the profession but also subjects which will serve to give a better foundation for spiritual and democratic citizenship.

*Episcopal Eye, Ear, Nose and Throat Hospital, Washington, D. C.

*Good Samaritan Hospital, Charlotte, N. C.

Good Samaritan Hospital School of Nursing, 2281 N.W. Marshall, Portland, Ore.

*Hospital of the Good Samaritan, San Francisco, Calif.

*Hospital of St. Barnabas, Newark, N. J.

Norton School of Nursing, Louisville, Ky., organized in 1886, offers the basic three year course in nursing. Physical and social sciences are given at Nazareth College. The hospital has excellent facilities for clinical training. Kentucky registration has reciprocity with all 48 states.

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*St. Agnes' Hospital, Raleigh, N. C.

*St. Barnabas Hospital, Minneapolis, Minn.

*St. John's Hospital, Brooklyn, N. Y.

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*St. Luke's Hospital, Manila, P. I.

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St. Luke's Hospital School of Nursing, San Fran-
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*St. Luke's Hospital, St. Louis, Mo.

*St. Luke's Hospital, Utica, N. Y.

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graduates are busy in many fields of nursing in
all parts of the world.

EDUCATIONAL

SEMINARIES

Dean Kloman to Take Up His Duties

Dean E. Felix Kloman will be at the
Theological Seminary in Alexandria,
Va., on September 1st, after having been
in the hospital with a liver ailment. He
has been recuperating in Maine and ex-
pects to carry a full schedule as dean in
the fall.

Lesson in Love

Eight students from Seabury-Western
Theological Seminary are learning to
"love" in the Biblical sense of the word
this summer at the State University of
Iowa, Iowa City.

They are working as attendants at the
Iowa Hospital-School for Severely Han-
dicapped Children and the State Psycho-
pathic Hospital, both on the university
campus.

The Rev. Francis W. Voelcker, di-
rector of clinical training at the semi-
nary, said that one must do three things
to love in the Biblical sense: he must re-
spect the individual for what he is; he
must bring out the good in him; and he
must continue to do so no matter how
difficult it may seem. [RNS]

Fellowship Winner

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St. Paul's, Aurora, N. Y., and chaplain

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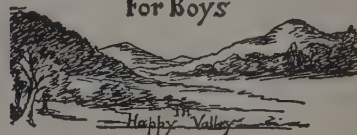
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Rev. Robert H. Parkes, Chaplain

to Episcopal students at Wells College, has been awarded the 1952-54 Phillips Brooks fellowship given by the Episcopal Theological Seminary. He will take graduate courses at Columbia University and Union Theological seminary.

Fr. Page was graduated *cum laude* from ETS. He will move to Englewood, N. J., with his wife and their two children. Besides his studies, Fr. Page will do Sunday supply work.

COLLEGES

Ye Beggar's Diary

A box stored over 50 years in old attics and now resting in the archives of the University of the South is proving to contain the most valuable piece of Sewanee history found in recent years—a bishop's eye view of the Episcopal Church during post Civil War days.

In the box are 33 diaries—about 8,000 pages of manuscript—kept for 30 years during the post Civil War period by the Rt. Rev. Charles Todd Quintard, first vice-chancellor of the University of the South and bishop of Tennessee.

When found, the diaries were in the possession of the great grandson of the school's first vice-chancellor and a grandson of its fifth, Benjamin Lawton Wiggins. Charles Todd Quintard Wiggins, Jr., now an electrical engineer in New Orleans, had been given the 33 volumes when his mother died and had them in a chest in his New Orleans home. He agreed to turn the books over to Sewanee, and they were opened by University archivist, Mrs. Oscar N. Torian the last of June.

The pages in the 33 diaries (averaging 200 each) contain, in addition to

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EDUCATIONAL

Bishop Quintard's own notes on what he did and saw and read,* newspaper clippings, invitations, letters and photographs of his old Confederate comrades in arms.

On one trip Bishop Quintard received the first large contribution — approxi-



A BISHOP'S EYE VIEW
Microfilmed Quintard diaries, University of South.

mately \$25,000—with which the present St. Luke's theological seminary was built.

A persistent money-raiser all his life, Bishop Quintard used to joke about being such a beggar.

Seabury Scholarship

Trinity College has announced the establishment of a major new parish-supported scholarship fund as a method for churches in directing Episcopal young men to church-related higher education.

Named for Bishop Samuel Seabury, the first scholarship is to be awarded to James A. M. Hickin of Millboro, Va., honor student and head of the student body of St. Andrew's School, Del.

The scholarships are to be maintained by annual gifts from parishes and are to be awarded to Episcopalians demonstrating Christian character, intellectual distinction, leadership ability, and need.

*Sample entry, made by Bishop Quintard in England on his second trip for funds for Sewanee reads: "Nev. 1, 1867. After ye addresses Can Schwyn moved yt £15 of ye collection be given to ye Bp of Capetown & £15 to ye Bp of Tennessee for ye University of ye South. Ye motion Was seconded by Lord Arthur Hervey and unanimously carried."

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Year

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FOR CATALOG ADDRESS:

The Principal

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EDUCATIONAL

Keble Starts Classes

The second term of the summer quarter of new Keble College, Pass Christian, Miss., began July 14th with a full enrollment for all scheduled classes. The Rev. Douglas MacLaury, administrator of the Keble College Educational Foundation, said that "the announcement of the opening of a summer session eight weeks after the establishing and founding of the college met with such an immediate response that we were all amazed and overjoyed at our initial success."

Will Names Daniel Baker

A generous bequest to Daniel Baker College, the Episcopal College of the Southwest, has just been written into the will of Frank Power of St. Petersburg, Fla.

Mr. Power is the son of the Rev. John Power, one time rector of St. John's Episcopal Church, Brownwood, Texas, and instructor in the Classics, Daniel Baker College. Recently, Mr. Power gave \$1,000 to set up a shelf of classical literature in the college library in memory of his father. Now he has put in his will a bequest of \$15,000 to be called the Frank Power Scholarship Fund for men, and another \$15,000 to be called the Ann Turner Power Fund for women. The remainder of his estate is to be used in any manner the trustees deem to be fit.

Support

Support for the eight teachers of religion at the University of the South, Sewanee, Tenn., who recently challenged the chancellor and trustees to admit Negro students to the School of Theology, came recently from the Bard Col-

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EDUCATIONAL

lege Chapter of the American Association of University Professors.

In a letter to one of the professors, Mr. W. E. Lensing, secretary of the Bard Chapter, stated; "I have been instructed to communicate to you our warmest support of you and your colleagues at the University of the South with respect to your action concerning the admission of Negroes."

SECONDARY

Interregnum

The Trustees of Porter Military Academy, Charleston, S. C., have designated the Rev. William L. Hargrave as acting president of the school, to be in charge of the operation of the school until the permanent head can be procured.

Because of the necessity of extensive repairs to the school property, the boarding department will be suspended for the coming school year, but the school will continue as a day school with classes from the fourth to the 12th grades. A number of former boys are planning to live in homes in Charleston during the coming school year.

In addition to his office at Porter, Mr. Hargrave will continue in his position as rector of the Church of the Holy Communion in Charleston.

The school is owned and operated under the jurisdiction of the diocese of South Carolina and the diocese of Upper South Carolina.

PRIMARY

First Eighth-Grade Graduation

The presentation of diplomas by Bishop Bloy of Los Angeles to six members of the first class to be graduated from the eighth grade, marked the close of

CO-EDUCATIONAL

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EDUCATIONAL

the fifth year of the Ascension Parish Day School, Sierra Madre, Calif., and the achievement of one of the goals set at the time of its founding. Two members of the class, Patrick Sewall and Michael Hutcheson, were among the group with which the school opened in 1947.

The school has grown steadily, and the enrollment for 1952-1953 in the kindergarten and primary grades was filled early in the spring.

PAROCHIAL SCHOOLS

**Grace Church School
Completes Building Program**

The \$560,000 building program of the Grace Church School in New York City has just been completed, and in the fall the children will be going back to classes in enlarged and completely redecorated school buildings. Formerly occupying the two buildings adjacent to the church on Broadway and Tenth Street, the school now has been expanded to include a third building which has just been constructed.

Grace Church School, recognized in both educational and religious circles as a noteworthy example of the successful parish day school, has had a long and varied existence. Founded in 1894, it was for 40 years a school for choir boys, and since 1934 it has successively changed its character until it is now a coeducational elementary school, providing an education with a sound ethical foundation for some 200 boys and girls. One of the school's guiding principles, constantly emphasized by Grace Church's rector, the Rev. Louis D. Pitt, is that it must serve the people living in the community. Through the years, the area surrounding Grace Church has undergone many radical changes, and both the church and its school have striven to keep up with them, constantly modifying their approach to reach new people. The school is open to all, regardless of race, creed, or color, and its generous endowments provide scholarships for the more needy students.

Christian principles underly all the teaching, and the children are encouraged to go to "chantry" every morning. The "chantry" is the beautiful chapel donated many years ago for the special use of the school. Being a sub-preparatory school, the institution maintains the high standards of the best public and private schools. It has 18 faculty members, has the services of a psychologist, a school nurse, a school doctor, and special rooms are set aside for music, art, dramatics, and handicrafts. There is also a very active parent-teacher association. The headmaster is E. Allison Grant, and over-all supervision is by an Advisory Council made up of interested citizens who are active in educational circles.

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Carleton College, a coeducational college located at Northfield, Minnesota, is recognized as the Church College of Minnesota.

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For Bulletins, address the Registrar

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Application before February is advised for the class entering next September. For information write the Secretary of Admissions.

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Sewanee, Tenn.

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Geneva, N. Y.

THEOLOGICAL EDUCATION IN OUR CHURCH IS ONE PROJECT PERFORMED IN MANY CENTERS

These co-operative advertisements are a symbol of the unity of purpose and spirit among the seminaries and those responsible for their government and administration.

It is good to be many, so that each may be compact enough to be a real community and fellowship, that various traditions in the Church may find distinct emphasis, and that various parts of the country may have such centers of learning and influence.

But it is good to be one in loyalty and devotion to our Lord, in dependence upon the faith and practice of our branch of the Catholic Church, and in the will to serve our Church and our Lord by training young men to be faithful stewards of the mysteries of God.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.; THE EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTH-WEST, AUSTIN, TEXAS.

(Continued from page 12)

given under Church auspices. This influence, when active, could be expected to turn many such items virtually into subject matter items.

It was concluded from the results of these two tests that if we are interested in obtaining subject matter returns, e.g. knowledge of facts, figures, circumstances, and points of view, and we have only four sessions to work with people, there is little difference between the results which can be expected from leader-centered and group-centered methods. *If we are interested in achieving outcomes in terms of a way of life or behavior change, the group-centered or total discussion method is preferable.*

The sociometric test of group structure provided testimony which supported the conclusions drawn from the behavior test. Seven of the ten total discussion groups had a change in group structure which was in the direction of becoming more cohesive groups. Only one of the ten lecture groups revealed such a change. The remaining 12 groups were not exactly static but the changes in structure were so slight that they could have occurred easily by chance. The most fascinating part of the project was this exploration of group structure which cannot be treated in detail in this article. It shed real light on some of the dynamic forces which cause Church and other groups to disintegrate into cliques and factions.

If the new materials are used as we have used educational materials in the past, we can expect little more than the same old results. If they are used as recommended, these precursors of the total program will be found to be new indeed.



COLONNADE AND TERRACE
At St. John Baptist, Mendham, N. J.

COLORADO — A personal preaching mission aimed at the reconsecration of Churchpeople of Colorado and at the conversion of outsiders is planned for the coming year and was the keynote of the recent diocesan convention. Although Bishop Bowen of Colorado was taken ill and operated on for appendicitis the week before the convention, everything was carried forward according to his plans for the two days. A large committee of clergy and laymen will promote the mission. The bishop has now entirely recovered and is back at work.

Financially, the bishop warned against growing materially faster than ready funds or honest expectations would make reasonable. Missionary giving to the National Council and to the diocesan de-



ST. HELEN'S HALL GIRL
"Look what the sea cast up in Oregon."



ST. ANDREW'S PRIORY, HONOLULU
Sending Christmas gifts to Tinian Island.

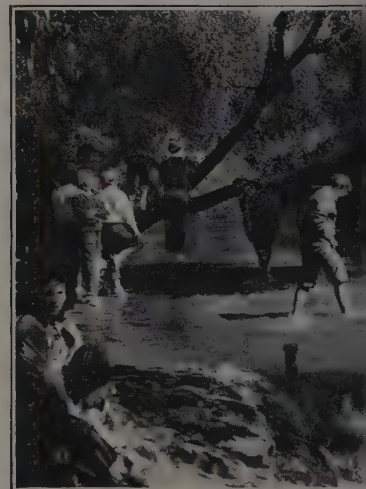
partment of missions must not be neglected because of local desires, he said. Parochial selfishness would regard comforts and luxuries as more important than the larger spreading of the Kingdom.

ELECTIONS. Deputies to General Convention: Clerical, E. B. Thayer, E. C. Turner, Linda Patton, Carl Ericson; lay, William Hay, A. Fisher, William Grant, Hayes Holloway. Alternates: Clerical, Paul Roberts, C. V. Young, Dudley Bruce, Leon King; lay, Charles Oborn, Burton Jones, Edward Dunklee, H. J. Nickerson.

OREGON — "No man can go alone," said Bishop Dagwell in confirming eight inmates of the Oregon State Penitentiary recently. "He must be conscious of the presence of God and know that God will help him." The bishop was assisted by the Rev. T. M. Baxter, chaplain to state institutions.



STARTING THE GAME
St. Margaret's School, Tappahannock, Va.



WADING
At Kemper Hall, Kenosha, Wis.

DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."*



Martin Raymond, OSF, Priest

The Rev. Martin Raymond, priest of the Order of St. Francis, Little Portion Monastery, Mount Sinai, L. I., died at St. John's Hospital, Brooklyn, July 5th, in the 78th year of his age and 18th year of his profession.

Fr. Martin was born in Dehra Dun, India, the son of a Presbyterian missionary, the Rev. Thomas Tracy. He was baptized Robert Dickey. He was ordained a Presbyterian minister, taking his B.A. and M.A. at Wooster College and B.D. at McCormick Theological Seminary, then returning to India to do missionary work.

Converted to the Episcopal Church, Fr. Martin was ordained deacon and priest in 1917 by Bishop Mann of Florida, serving from that time until 1930 as priest-in-charge of All Saints Mission, Fort Lauderdale, Fla., which he founded and built into a strong and flourishing parish.

As a Friar of the Order of St. Francis, Fr. Martin was a popular and effective missionary until arthritis confined his activities to the monastery.

Ray Everett Carr, Priest

The Rev. Ray Everett Carr, 59, for the last eight years rector of Emmanuel Church, La Grange, Ill., died July 14th of a heart attack.

Fr. Carr, born in South Bend, Ind., was graduated from Western Theological Seminary in 1917 and completed his theological studies in 1918 at General Theological Seminary, New York.

Fr. Carr was many times a delegate to the synod of Province V, of which he was vice president; was president from 1934 to 1937 of the Round Table of the Chicago Clerical Brotherhood; was a trustee of the diocese of Chicago from 1938 to 1941; deputy to General convention in 1940, 1946, and 1949; and a trustee of Seabury Western Theological Seminary from 1946.

He is survived by his widow, a son, David E. Carr, and a daughter, Mrs. Terrel E. Clarke.

Worcester Perkins, Priest

The Rev. Worcester Perkins, rector of the Church of the Holy Communion, New York, died suddenly at his summer home in Heath, Mass., on July 12th. He was in his 62d year.

Fr. Perkins was known for his effective work in ministering to emotionally ill persons. He did pioneer work in pre-marital counseling, and was said to be the very first to recommend that every candidate for the ministry be required to spend a certain number of hours in

clinical work, under supervision, as part of his preparation.

Fr. Perkins is survived by his wife, the former Miss Laura Griffiths; by a daughter, Mrs. Arthur Goat; and by a brother, David Huntington Perkins.

Franklin L. Gibson, Priest

Bishop Campbell, suffragan of Los Angeles, conducted the funeral service of the Rev. Franklin L. Gibson, July 14th at the Church of Our Saviour, San Gabriel, Calif., from which Mr. Gibson had recently resigned as rector.

Mr. Gibson was found dead in his car, July 10th, at Rancho Santa Fe, in Southern Calif., where he had been on vacation.

Born in Detroit, Mich., July 2, 1898, Mr. Gibson received his higher education in Chapman College and University of California at Los Angeles and at the School of Theology of the University of the South, Sewanee, Tenn. He was ordained deacon by the late Bishop Faber of Montana in 1924, priest in 1926.

Surviving are his wife and two sons, Donald, 12, and Franklin L., Jr., 6.

Charles Edgar Rice, Priest

The burial service of the Rev. Charles Edgar Rice, from 1921-44 dean of Holy Trinity Cathedral, Juneau, Alaska, was held in Holy Trinity, Juneau, July 12th.

Characterized by the Rev. Hugh Hall, of St. Philip's Church, Wrangell, Alaska (who conducted the burial service), as "friend, Churchman, Christian, and gentleman," Fr. Rice was born in Peosta, Ia., November 13, 1875, and spent his early days in the Midwest, graduating from Nashotah House in 1902.

In Alaska Dean Rice served from 1902-10, covering most of the Territory and employing every available means of transportation, including dog team and river boat. He is said to have preached the first sermon heard in Fairbanks—in a tent which, on week days, was a saloon.

After a 10-year period of service in the United States, Fr. Rice returned to Alaska in 1921, to become dean of Holy Trinity Cathedral, Juneau. He retired in 1944. He served in various diocesan capacities and was six times a deputy to General Convention.

In 1906 Fr. Rice married Helen Benedict, who survives him.

John E. Gill, Priest

The Ven. John E. Gill, archdeacon of Cairo, in the diocese of Springfield, was killed in a car-truck collision near Fairfield, Ill., late at night on July 9th.

Archdeacon Gill was head of Springfield's department of missions and vicar of four churches.

Born and educated in Virginia, Archdeacon Gill came to the diocese of Springfield in 1946, after studying at Virginia Theological School. He attended public schools in Richmond and received the B.A. degree from the University of Virginia in 1943. He was ordained deacon and priest in 1946 and in 1948 married Louise Heidler. His only child, Elizabeth, was born the evening of the day of his burial (July 12th).

A. Gordon Fowkes, Priest

The Rev. A. Gordon Fowkes, D.D., rector of St. Luke's Church, Kalamazoo, Mich., for 20 years, died July 5th after a long illness.

Fr. Fowkes was born in England but was educated in this country, having taken his theological training at Nashotah. He came to Western Michigan from the diocese of Fond du Lac.

During the 20 years he served in the diocese of Western Michigan, Fr. Fowkes held many important offices. He served on the standing committee, the executive council and, until his death, on the examining committee for candidates for ordination. Four times he was elected deputy to the General Convention.

James R. Colby, Priest

The Rev. James R. Colby, retired priest of the diocese of Michigan, died June 21st in Alpena hospital after a coronary thrombosis attack.


Born in 1893, he received his education in Central Michigan College and had earned the master's degree at Wayne University. He entered the Methodist ministry in 1921 and was ordained to the priesthood of the Episcopal Church in 1926.

During his ministry he served as curate of Trinity Church, Toledo, Ohio; rector of Christ Church, Geneva, Ohio; vicar of Christ Church, East Tawas, Mich.; and as vicar of Romeo, Mich., for the last five years of his active life.

He is survived by his wife, the former

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DEATHS

Ruth Hazen, two sons, one daughter, and a grandson.

Maria Fancher Denison

On June 29th, Maria Fancher Denison, the oldest communicant of Grace Cathedral, Topeka, Kans., died after an illness lasting five years.

She was born on January 12, 1850, and came to Topeka in 1889 from Burlingame, Kans. Her husband, William Webster Denison, was in the Federal Cavalry during the Civil War and took part in the pursuit of Quantrell and his marauders after destroying the city of Lawrence in 1863. Colonel and Mrs. Denison, long-time residents of this city, were very active in the work of the Church. When Grace Cathedral was finished in 1917, Col. Denison was one of the active leaders in raising the last \$50,000 to complete the building.

By the will of Col. and Mrs. Denison, the Bishop Vail Foundation will realize about \$27,000 when the estate is settled and the Cathedral parish about \$3,000. Mrs. Denison also left \$500 to the Woman's Auxiliary of Grace Cathedral. The only surviving blood relative is Mrs. John Crowell Krost of Crown Point, Ind., a grandniece.

Robert R. Love

Robert R. Love, 48, vice president of Loomis Advertising Company and a prominent St. Louis Churchman, died suddenly of a heart attack on June 25th.

The weekend before his death, upon request of Bishop Lichtenberger, coadjutor of Missouri, Mr. Love attended a regional laymen's training institute at Roanridge, Mo. The evening of June 24th, he acted as a babysitter for his godchild at the rectory, enabling the rector and his wife to pay a social call.

Mr. Love had been a communicant of the Episcopal Church less than five years. In that time he had been a senior warden, treasurer, and vestryman of St. Mark's, St. Louis, Mo. At the time of his death he was a delegate to diocesan convention, the bishop's key layman for the St. Louis area, a member of the diocesan council, a member of the diocesan census-survey committee, and the first delegate ever elected from his parish to General Convention. His wife, Bessie Love, had been elected as a delegate from Missouri to the Triennial of the Woman's Auxiliary.

Surviving besides Mrs. Love, are a son John Robert, a sister, and a brother.

Clara G. Learned

Clara G. Learned, widow of Charles Learned, died at her home in Watertown, N. Y., on June 16th, after a long illness.

Mrs. Learned was born on Epiphany, January 6, 1871. She married Charles

Learned in 1896, and her two sons predeceased her, one dying in infancy.

She is survived by two nephews, her daughter-in-law, and her sister-in-law.

Mrs. Learned received an Honorary Award for her labors in connection with the fight against tuberculosis, started 4 years ago in the Watertown area. She was a charter member of the Visiting Nurses Association, first holding the office of secretary-treasurer, and then treasurer for 48 years, and was on the board until her death. She was also a member of the board of the House of the Good Samaritan.

At one time Mrs. Learned was diocesan treasurer of the Woman's Auxiliary of Central New York, and for many years she was treasurer and on the board of the Girls' Friendly Society, Inc., and upon resigning was kept on the executive board as honorary treasurer. She was a charter member of Trinity Branch, Watertown, of the Girls' Friendly Society, organized in 1912, and later head of a circle in Trinity Service League. She was also a member of the altar guild of Trinity Church, of which parish she was a life-long member.

Carleton G. Bowden

Carleton G. Bowden, formerly a member of the chapter of St. Michael's Cathedral, Boise, Idaho, died suddenly in Denver, Colo., June 1st, while on a business trip. A native of North Carolina, he was a graduate of the University of the South, and a Rhodes scholar, being at Oxford when World War I broke out. He served for a time on Mr. Hoover's staff in relief work in Belgium. After receiving his degree from Oxford, he entered the British forces, becoming captain in the Field Artillery. When the country entered the war, he transferred in rank to our army.

At the close of the war, Mr. Bowden returned to Mr. Hoover's staff, serving more than a year in Hungary and another year in Russia.

He has been a member of the Council of Advice of the missionary district of Idaho since 1942. His services of a civilian nature were widespread.

MEMORIAL TABLET



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CHANGES

Appointments Accepted

The Rev. Robert B. Appleyard, rector of Christ Church, Watertown, Conn., will become rector of St. John's Church, Greenwich, Conn., this fall.

The Rev. Benjamin F. Axlerod, chaplain of City Mission of Newark, N. J., has added to volunteer work the chaplaincy of children of Essex County Parental School, by appointment of the New Jersey Council of Churches. The school can accommodate about 50 children awaiting disposition by juvenile court.

The Rev. Francis Sydney Bancroft, Jr., formerly rector of St. Agnes' Church, East Orange, N. J., will on September 1st become rector of St. Peter's, Smyrna, Del.

The Rev. Brewster Beach, formerly assistant minister of St. John's Church, Youngstown, Ohio, will become the first vicar of a new congregation: Church of the Holy Nativity located in the Wood Estates, near Farnhurst, Del., a Wilmington suburb. The church, which will be dedicated in September, was converted from a beautiful old barn and has walls at least one foot thick of brandywine granite. Outside is a courtyard—formerly the barnyard—surrounded by a stone wall. The new church will meet and grow in a very rapidly growing community.

The Rev. Herman A. Berngen, formerly vicar of Augustine's Chapel, Trinity Parish, New York, is now vicar of St. Elizabeth's Mission, New York, Wash. Address: Box 872.

The Rev. E. B. Kyle Boeger, Jr., who was recently ordained deacon for the district of Wyoming, will be vicar of the Church of the Good Shepherd, Sundance, Wyo., and the Church of the Holy Trinity, Gillette. Address: Sundance.

The Rev. A. L. Burgreen, formerly rector of St. Thomas' Church, Eustis, Fla., is now vicar of St. Martin-in-the-Fields, Oglethorpe University, Savannah, Ga. Address: Box 188, Brookhaven, Ga., or residence: 1953 DeVinney Circle, Apt. 4, Chamblee, Ga.

The Rev. C. Corwin Calavan, formerly vicar of St. Matthew's Church, Portland, Ore., is now rector of St. John's Church, Oakland, Calif. Address: 1707 Gouldin Rd., Oakland 11.

The Rev. Dr. John Cantelon, formerly curate of All Saints' Church, Portland, Ore., is now rector of St. Mark's, Portland.

The Rev. Walter Crossman, formerly assistant rector of Grace Church, Tucson, Ariz., is now rector of St. Andrew's Church, 220 Crawford St., Nogales, Ariz.

The Rev. Arthur K. Fenton, formerly rector of St. Paul's Church, Lock Haven, Pa., is now serving Trinity Church, Jersey Shore, Pa.

The Rev. William R. N. Haire, formerly rector of Christ Church, Berwick, Pa., is now serving St. Paul's Church, Columbia, Pa.

The Rev. Kenneth E. Hartman, formerly rector of Grace Church, Trenton, N. J., is now rector of the Church of the Good Shepherd, Pitman, N. J. Address: 107 Wildwood Ave.

The Rev. Raymond Phillip Hoffman, Jr., who was recently ordained deacon for the district of Wyoming, will be vicar of St. George's Church, Lusk, Wyo.

The Rev. John Robert Jones, who was recently ordained deacon for the diocese of Washington, is now serving in the district of Honolulu and may temporarily be addressed at the district office: 1001 Emma Square, Honolulu 13, T. H.

The Rev. Dr. N. Frederick Lang, who has been working on his doctoral thesis, is now associate rector of the Church of the Advent, Westbury, L. I., N. Y. Address: 583 Lowell St., Westbury, L. I.

The Rev. Herbert C. Lazenby, formerly vicar of St. Thomas' Church, Dallas, Tex., is now rector of Epiphany Church, Chehalis, Wash.

The Rev. Malcolm Richard MacDonald, who has been a student at Berkeley Divinity School, is now in charge of St. Andrew's Mission, Coccolino, C. Z.

The Rev. Hugh H. F. Morton, rector of Grace Church, Linden, N. J., will become vicar of St. Luke's Church, Katonah, N. Y., on September 1st. Address: 47 Sunrise Ave.

The Rev. Jack Parker, who has been curate of the Church of the Holy Spirit, Lake Forest, Ill., will on September 1st become vicar of St. Gregory's, Chicago.

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THE LIVING CHURCH

CHANGES

ory's Church, Deerfield, Ill., the newly-founded mission of Trinity Church, Highland Park.

The Rev. Henry J. Russell, formerly rector of St. Peter's Church, will on September 1st become rector of St. Thomas' Church, Newark. Address: 386 N. Walnut St., East Orange, N. J.

The Rev. Dr. Shirley Gilroy Sanchez, formerly rector of the Church of St. Philip the Deacon, Omaha, Neb., and a member of the diocesan standing committee, will on September 1st become rector of the Church of St. Luke, the Beloved Physician, New York City. Address: 28 Edgecombe Ave., New York 30.

The Rev. Charles Alexander Shreve, formerly rector of St. Edmund's Church, San Marino, Calif., has resigned to go to Europe as rector of the American Episcopal Church in Nice, France. The Rev. Mr. Shreve was called by Bishop Larned, Bishop in charge of the convocation of American Churches in Europe, to assist in the program of establishing American churches on the continent, and will provide liaison between the Episcopal Church, the World Council of Churches, and the Eastern Orthodox Churches. The Church of England has placed many of its European churches which have been closed at the disposal of the American Episcopal Church.

The Rev. Joao Timoteo da Silva, formerly in charge of St. Mark's Church, Santos, S. P. Brazil, and associated missions, is now in charge of new work in Curitiba, Parana, and is archdeacon of the state of Parana. Address: c/o Sr. Hugo Palmquist, Av. Iguaçu 1310, Curitiba, Parana, Brazil.

The Rev. Warren C. Skipp, who was ordained deacon recently, is now on the staff of St. George's Church, 207 E. Sixteenth St., New York City.

The Rev. Russell D. Smith, formerly vicar of St. John's Church, Westfield, Pa., and St. John's, Lawrenceville, is now serving St. Paul's Church, Albany, N. Y.

The Rev. Elbert K. St. Claire, formerly chaplain of the Episcopal Academy, Overbrook, Philadelphia, is now rector of the Church of the Advent, Kennett Square, Pa. Address: 206 S. Broad St.

The Rev. Carl J. Webb, former rector of St. John's Church, Franklin, Pa., who has been doing post-graduate work at Berkeley Divinity School, is now rector of St. James' Church, Glastonbury, Conn.

The Rev. Leslie E. Wilson, formerly vicar of St. John's Church, Durant, Okla., and associated churches, will on September 1st become rector of Trinity Church, Natchitoches, La.

Armed Forces

The Rev. Richard A. Johnson, formerly chaplain with the 43d Division in Augsburg, Germany, is now an instructor of St. Paul's School, Concord, N. H.

Chaplain (Lieut. Comdr.) Newell D. Lindner has reported to the Commander, Military Sea Transportation Service, Atlantic Area, for duty afloat. Formerly addressed in Newport, R. I., he reports that his home is now at 46 Monell Ave., Islip, L. I., N. Y., the town where for ten years he was the rector of St. Mark's Church.

The Rev. Canon Donald C. Means, formerly acting division chaplain, 28th Infantry Division, has returned to St. Luke's Church, Altoona, Pa., where he is rector.

The Rev. William C. Taylor, formerly professor of mathematics of the University of Tennessee, Martin Branch, Martin, Tenn., is now an analyst of Eglin Air Force Base, Fla. Address: 509 Hollywood Blvd., Fort Walton, Fla.

Resignations

The Rev. Adolph William Kahl, locum tenens of St. Luke's Church, Altoona, Pa., has resigned because of the return of the rector from military service. Temporary address: c/o the diocese of Harrisburg, 217 N. Front St., Harrisburg, Pa., or c/o Mr. and Mrs. Robert C. Ream, 3105 Derry St., Paxtang, Harrisburg, Pa.

Changes of Address

The Rev. Dr. Eugene F. Bigler, retired priest of the diocese of New York, has moved from 101 Union St. to 4 Church St., Beacon, N. Y.

The Rev. Edward Chandler, who is serving Trinity Church, Knickerbocker Village, Trinity Parish, New York, may be addressed for all mail at 48 Henry St., New York 2.

The Rev. Thomas B. Clifford, retired priest of

the diocese of Mississippi, formerly addressed Peniston St. and at Polymnia St. in New Orleans may now be addressed at 2024 Marengo St., Orleans 15.

The Rev. William Aaron Driver, who will come rector of St. Edmund's Church, San Marino, Calif., will be addressed after September 1, 1175 San Gabriel Blvd., San Marino 9, Calif.

The Rev. Edwin L. Hoover, who is now serving Trinity Church, Tulsa, Okla., may be addressed at 1904 N. Boston Ave.

The Rev. Emerson W. Methven, who is assistant rector of Trinity Church, Santa Barbara, Calif., formerly addressed at 2037 Chino St., may now be addressed at 407½ W. Annapa St.

The Rev. Warren M. Smaltz, missionary deaf mutes of the diocese of Bethlehem, formerly addressed at Lebanon, Pa., may now be addressed at Mount Gettna, Pa.

The Ven. Henry A. Willey, archdeacon emeritus of the district of Honolulu, has expressed regret that he cannot reply to the many letters received by him, especially from the people of North Carolina, his home state. Archdeacon Willey is remembered for having started the work of the Church on the island of Kauai and for the establishment and development of most of the mission churches there. For several years he has been retired because of the result of a serious heart ailment. He and wife are living in Lihue, Kauai, Hawaii.

Ordinations

Priests

Long Island: The Rev. Robert Stone Baker, ordained priest on June 28th by Bishop DeVill of Long Island at St. Andrew's Church, Willow Park, N. Y., where the new priest will continue to curate. Presenter and preacher, the Rev. E. Kupsh.

Michigan: The Rev. Jay P. Coulton was ordained priest on May 17th by Bishop Emrich of Michigan at Christ Church, Dearborn, Mich., where the priest is curate. Presenter, the Rev. E. H. Green. Address: 120 N. Military.

The Rev. William C. Norvell was ordained priest on June 21st by Bishop Emrich of Michigan at All Saints' Church, Pontiac, Mich. Presenter, the Rev. Ivol Curtis; preacher, the Rev. E. Burt. To be curate of Christ Church Cranbrook, Bloomfield Hills, Mich.

The Rev. James B. Shannon was ordained priest on June 22d by Bishop Emrich of Michigan at Christ Church Cranbrook, Bloomfield Hills, Mich. Presenter, the Rev. Robert DeWitt; preacher, Rev. W. H. Mead. Address: 304 S. Frazier, College, Pa.

Pittsburgh: The Rev. James Markell Frye, ordained priest on July 12th by Bishop Pardu of Pittsburgh at St. Mark's Church, Johnstown, Pa. Presenter, the Rev. J. N. Wittkofski; preacher, the Rev. Dr. S. M. Shoemaker. To be in charge.

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church of the Transfiguration, Clairton, Pa.
1026 Try St., Monongahela, Pa.

ern Virginia: The Rev. James Powell Eas-
ordained priest on June 25th by Bishop
of Southern Virginia at St. James' Church,
Va. Presenter, the Ven. N. E. Taylor;
r, Bishop Brown, Retired Bishop of South-
nia. To continue to serve several mission
n Mecklenburg County, diocese of
Virginia, as rector. Address: Boyd-

Rev. David Stanley Alkins was or-
on July 2d by Bishop Quin of Texas
rch, Alvin, Tex., where the new priest
r. Presenter, the Rev. E. H. Gibson;
Bishop Hines, Coadjutor of Tex.
ern Michigan: The Rev. David M. Potts
ained priest on July 9th by Bishop White-
Western Michigan at St. Mark's Cathed-
ral, Mich. Presenter, the Rev.
W. Reed; preacher, the Rev. W. P.
r. To be vicar of St. Mark's Mission,
o, Mich. Address: Box 15, Newaygo, Mich.

Deacons

s: Ralph Camil Kutait was ordained
July 6th by Bishop Mitchell of Arkan-
St. John's Church, Harrison, Ark., where
deacon will be in charge. Presenter, the
B. Hall; preacher, the Rev. C. D. Lathrop.
508 S. Hickory St., Harrison

new deacon will also serve the eastern
area, which includes the new town of Bull
springing up on the shores of the lake
by Bull Shoals Dam, recently formally
by President Truman. The diocese owns a
Bull Shoals and will erect a chapel there
immediate future.

Henry Christopher Allan, Jr. was or-
deacon on June 30th by Bishop Smith of
St. Paul's Church, Durant, Iowa., where
inand has been lay vicar. Presenter, the
rolf D. McGee; preacher, the Rev. Joseph
The new deacon served during World
as a machine-gunner.

gton: Robert Whitridge Estill and Edwin
Taylor were ordained to the diaconate on
th by Bishop Moody of Lexington. Pre-
of the Good Shepherd, Lexington. Pre-
respectively, the Rev. Dr. J. W. Kennedy,

the Rev. T. C. Bloomfield; preacher, the Very Rev.
C. L. Taylor. To be in charge of St. Mary's
Church, Middleboro, Ky., and Christ Church, Har-
lan, Ky., respectively.

Michigan: Raymond Bierlein was ordained dea-
con on June 28th by Bishop Hubbard, Suffragan
Bishop of Michigan, at St. Paul's Church, Sagl-
naw, Mich. Presenter, the Rev. Frederick Jelli-
son; preacher, the Very Rev. Dr. Stanley Brown-
Serman. To be in charge of St. John's Church,
Otter Lake, Mich., with residence there, and of
St. John's, Dryden, working under the direction
of the Rev. Charles Braidwood of Lapeer.

William Edison Blewett was ordained deacon
on June 28th by Bishop Emrich of Michigan at
Emmanuel Church, Detroit. Presenter, the Rev.
William Perry. To be curate of St. John's Church,
Detroit. Address: 33 E. Montcalm, Detroit 1.

Garfield Norman Brown was ordained deacon
on June 28th by Bishop Emrich of Michigan at
the Church of the Ascension, Detroit, where the
new deacon will serve. Presenter, the Rev. Her-
bert Wilson; preacher, the Rev. J. A. Blackwell.
Address: 6241 Regular Ave., Detroit.

Bruce Campbell and Frank Walker Hawthorne
were ordained to the diaconate on June 29th by
Bishop Emrich of Michigan at St. Paul's Cathed-
ral, Detroit. Presenters, respectively, the Very
Rev. J. J. Weaver, the Rev. Wilfred Penny;
preacher, the Rev. Percival Bailey. The Rev. Mr.
Campbell will serve St. Andrew's, Algonac, Mich.,
and St. Paul's, Harsen's Island. The Rev. Mr.
Hawthorne will be curate of St. Paul's Church,
Ottawa at Seymour, Lansing, Mich.

Albert E. Line and David M. Paisley were or-
dained to the diaconate on July 13th by Bishop
Emrich of Michigan at Grace Church, Port Huron,
Mich., where the Rev. Mr. Paisley will be curate.
Presenters, respectively, the Rev. Austin Du Plan,
the Rev. Francis Ayres; preacher, the Bishop.

The Rev. Mr. Line will be curate of St. Paul's
Church, Jackson, Mich. Address: 309 S. Jackson
St. The Rev. Mr. Paisley will be curate of Grace
Church, Sixth and Court, Port Huron, Mich.

Minnesota: Richard Harold Shackell was or-
dained deacon on June 21st by Bishop Keeler of
Minnesota at the Cathedral of St. Mark, Min-
neapolis. To be curate of Christ Church, Alameda,
Calif.

Nebraska: James Dean Knicely was ordained

deacon on June 26th by Bishop Brinker of Nebras-
ka at St. Mark's Pro-Cathedral, Hastings, Nebr.
Presenter, the Very Rev. W. E. Post; preacher,
the Rev. F. B. Muller. To be in charge of St.
Hilda's Mission, Kimball, Nebr.

New Hampshire: Hans William Frei was or-
dained deacon last November by Bishop Kirch-
hoffer of Indianapolis, acting for the Bishop of
New Hampshire, at St. John's Church, Crawfords-
ville, Ind. Presenter, the Rev. E. L. Conner;
preacher, the Rev. J. P. Craine. The ordinand, a
former Baptist minister, is professor of religion
of Wabash College, Crawfordsville, Ind.

Northern Michigan: Herman Page was ordained
deacon on June 1st by his father, Bishop Page of
Northern Michigan, at St. Paul's Church, Lynn-
field Centre, Mass. Presenter, the Rev. Dr. H. B.
Washburn; preacher, the Bishop. To be in charge
of St. Mark's Church, Crystal Falls, Mich., St.
John's, Iron River, and St. David's, Sidnaw. Ad-
dress: 710 Michigan Ave., Crystal Falls.

Marriages

The Rev. Herman Page and Miss Mary Ellen
Waldo were married on June 6th at Christ Church,
Cambridge, Mass., by the bridegroom's father,
Bishop Page of Northern Michigan. Several days
before the young man had been ordained deacon
by his father. Address: 710 Michigan Ave., Cry-
stal Falls, Mich.

The Rev. David Craig Patrick and Miss Betty
Louise Veach were married on July 23d at Trinity
Church, Independence, Mo., where Fr. Patrick is
rector.

Corrections

In the report of ordination to the priesthood
in the diocese of Chicago in the issue of July 6th,
the Rev. Steele Wade Martin was reported as
being on the staff of St. Luke's Church, Evanston,
Ill. He is, however, still a fellow and tutor of
General Theological Seminary, New York. The
local reports used "of St. Luke's Church, Evan-
ston," in the sense of "at one time a member of
St. Luke's Church."

In the same item the Rev. Eugene A. Stech was
listed as "of the Church of Our Saviour, Elm-
hurst, Ill." He will not serve that church, but
will instead continue his work as assistant of
St. James' Church, Chicago.

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The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



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30 & 7:30 & by appt

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N/S, Chula Vista Rev. Richard Nale, r
uth of City Tel: C.V. 1281
:15, 11; Daily Mass & V

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OF CHRIST THE KING
ston H. Gillett; 261 Fell St. nr. Gough
ncis Kane McNaul, Jr.
ses 8, 9:30, 11 (High & Ser); 9 MP; Daily
Sat; Fri, Sat & HD 9:30 & 9 MP, 5:30 Ev;
H 8; C Sat 4:30 & 7:30 & by appt
NCIS' San Fernando Way
ard M. Pennell, Jr.
:30 & 11; HC Wed 7:15; HD & Thurs 9:15

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ocks from Cosmopolitan Hotel.

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7:30, 9, Sun Ev & B 8; Daily 7, 6 EP,
9; Sat C 7:45

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40
h Sun 8:30, other Sun 6:30 & 11; Daily
Sat 6:30-7:30 & by appt

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PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Ch, Choral; Ch S, Church School; c, curate; d,
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,
Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.

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111 Whalley Avenue
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NORWALK, CONN.

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5-6

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7; Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

MILTON, FLA.

ST. MARY'S Rev. Elmer L. Allen
Sun H Eu 9:30; Wed & HD 7

CHICAGO, ILL.

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed
6:15; Also Fri (Requiem) 7:30; Also Wed & HD
10; MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-
5:30, 7:30-8:30 & by appt

EVANSVILLE, IND.

ST. PAUL'S Rev. Imri M. Blackburn
301 S. E. First
Sun: 8 & 10; HD as anno

FORT WAYNE, IND.

TRINITY Berry & Fulton Sts.
Rev. Geo. B. Wood, r; Rev. Geo. W. DeGraff, ass't
Sun 7:30, 9 Eu, 11 MP; Fri 9:30 Eu

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Revs. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William L. Dewees, r
Sun HC 8; (Daily 8); Ch S 9:30, MP 11; Br. of St.
Andrew 7:30

(Continued on next page)



GO TO CHURCH THIS SUMMER

(Continued from previous page)



SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8 & 11; HD 11

CAMBRIDGE, MASS.

CHRIST CHURCH Rev. Gardiner M. Day, r
Harvard Square
Sun 8, 11; Wed & HD 11

MARBLEHEAD, MASS.

ST. MICHAEL'S Rev. David W. Norton, Jr., r
Built in 1714
Sun 8 & 11; HD 8

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &
HD 10:30 HC

RIDGEWOOD (Newark), N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

FARMINGTON, N. MEX.

SAN JUAN MISSION (Indian)
Ven. George L. Packard, Supt.
Sun HC 8; Tues 7; Thurs 7; C Sat 8-9

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.
Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8 & 10; Daily 7, Thurs 10; C Sat,
7:30-8:30 & by appt

FREDONIA, N. Y.

TRINITY Rev. Harry W. Vere, v
Day Street
Sun 8 HC, 11 Morning Service & Ser

GLENS FALLS, N. Y.

THE MESSIAH Rev. S. D. Jenkins, r
Sun 7:30, 9 HC; Daily 7 HC; North Church,
Kattskill Bay, Lake George 11

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 MP & HC; 10 MP, 4 EP; 11 & 4 Ser;
Weekdays: 8 (and 9 HD ex Wed & 10 Wed);
HC; 7:45 MP, 5 EP, Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue & 51st Street
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10, Organ Recitals Fri 12:10. Church open
daily for prayer.

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service;
Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
51th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

NEW YORK CITY (Cont.)

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11, EP & 8; Daily 7, 8, Wed & HD
9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Masses: Sun 8 & 10; Daily 7:30 ex Mon & Sat 10

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily,
8:30 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

POUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D., r; Rev. Charles
Pickett, c
Sun 8 HC, 9:15, MP & Ser 1 & 3, HC & Ser 2 & 4;
11, HC & Ser 1 & 3, MP & Ser 2 & 4. Daily, 9 MP.
Wed & Fri 8 HC, HD, 8 & 10 HC

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9, by appt

SYRACUSE, N. Y.

ALL SAINTS' Rev. Frank L. Titus
1800 S. Salina Street
Sun 8, 10; Daily: 7:30, 5:30

UTICA, N. Y.

GRACE Genesee and Elizabeth
Rev. Stanley P. Gasek, r; Rev. R. Louis Son
Rev. Halsey M. Cook, c
Sun 8, 9:15, 11; HC Wed 7; Thurs 10; Fri
Lit daily 12:15

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Read
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC week
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third
Rev. Robert W. Fay, D.D., Rev. Timothy Pie
B.D., asst.
Sun 8 HC, 11 MP 15 HC; Fri 12 HC; E
Weekday, Special services as announced.

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S.
7th and Robinson
Sun 8:30, 10:50, 11; Thurs 10

TULSA, OKLA.

TRINITY 501 S. Cincinnati
Rev. E. H. Eckel, S.T.D., r; Rev. F. J. Blo
D.D., assoc r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th
Rev. Emmett P. R. Rev. Paul R. King
Sun H Eu 8, Mat 10:30, Sung Eu & Ser 1
Daily: Mat 15 Min bf. Eu; Mon & Tue
Wed & Fri Eu 7; Thurs & Sat Eu 9:30; E
C Sat 4 to 5 & appt

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Th
362 McKee Place, Oakland
Sun Mass with Ser during Summer 9:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter
Sun HC 8, Family Service 9:15, MP 11; H
Fri & HD 7:15, Wed & HD 11

DENISON, TEXAS

ST. LUKE'S Rev. David
427 W. Woodard
Sun H Eu 8, 9:30 (Cho); Daily 7, ex Wed
Wed 9:30; C by appt

HOUSTON, TEXAS

CHRIST CHURCH CATHEDRAL Texas & Fe
Very Rev. Hamilton H. Kellogg, S.T.D., r;
Canon Harold O. Martin, Jr.; Rev. Keith M.
assoc
Sun HC 7:30, 9:15, Service & Ser 11; D
7, Chapel

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul O
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

BELLOWS FALLS, VT.

IMMANUEL Rev. Robert S
Sun HC 7:30, 9; Wed, Fri & HD, HC 8

MADISON, WIS.

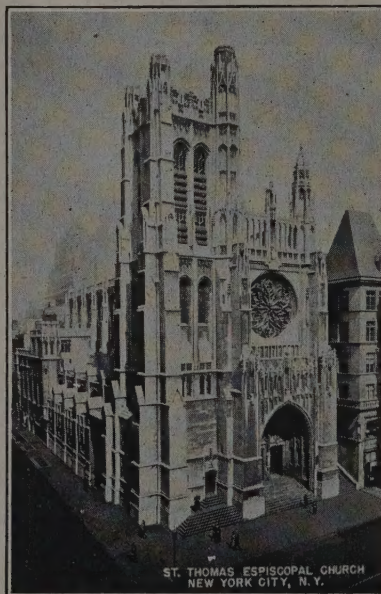
ST. ANDREW'S Rev. Edward Potter
1833 Regent St.
Sun 8 & 11 HC; Wed & HD 9:30

MONTREAL P. Q., CANADA

ST. JOHN THE EVANGELIST
Ontario St. West at Urbain
Rev. H. L. Hertzler, r; Rev. B. D. Freeman
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu 12
EP (paid) 5 Daily: H Eu 7, also Wed & H
MP 7:45; EP 5:30. C Sat 7:30-8

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspai



ST. THOMAS EPISCOPAL CHURCH
NEW YORK CITY, N. Y.